

Christ's
Famous Titles, and a Be-
lievers Golden Chain;
Handled in divers
SERMONS.

Together with
A Cabinet of Jewels; or, a
Glimpse of Sion's Glory.

AS ALSO,

CHRIST's Voice to LONDON.
The Great Day of GOD's Wrath.
The Necessity of Watching and Praying.

With a small

Treatise of DEATH.

By William Dyer, Preacher of the Gospel.

Ephes. 3. 8. *Unto me, who am less than the least of all
Saints, is this Grace given, that I should Preach a-
mong the Gentiles the unspeakable Riches of Christ.*

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1747



The Epistle DEDICATORY.

*To all my loving Friends, to whose Hands these may come,
Greeting.*

My dearest Friends,

WHOM I love dearly, Remember daily, Long for greatly, Pray for earnestly, and praise God heartily; to whom I could write with my Blood, and send these Lines from my Bowels. Tho' I cannot say I am transported with Affection and Zeal as *Paul*, to wish myself accursed from Christ for their sakes; yet I could be contented with *Jonas* to be cast into the Sea, to the pacifying God's Wrath for you; that I may be free from the Blood of all Men, I may be free from the Strength, and by the Power of God, to deal plainly and sincerely with all Men; not valuing the Smiles, nor tearing the Frowns of wicked Men. It is better to lose the Smiles of Men, than to lose their Souls; tho' many are my Enemies, yet I am an Enemy to none, but a Lover of every Man's Soul; he that loved me when I was an Enemy, commands me to love my Enemies. Dear Christians, cleave to the Lord, and follow after the Lord fully; neglect no Duty, tho' there is Danger in doing it; fear God and Sin, more than Men and Suffering; let your Souls bear up with Christ, bear off from the World, bear down Corruptions, and bear forth your Testimony; respect all, reject none of God's Commandments, take patiently and thankfully the hardest Dealings of God. The heaviest Afflictions on Earth are but light to Christ's Sufferings, or the Punishment of the Wicked. When God's People are humble enough, the Wicked high enough, and the Lord's appointed Time is come, then expect Deliverance to the Godly, and not before. You should not envy the Patience of God to your Enemies, for it is nothing to the Love he sheweth you; be diligent at your Work, and leave God at his, you need not fear Success, the Lord would soon turn from his Wrath, if Men were turned from their Sins; look narrowly to your Hearts, Tongues and Ways. I never trusted God, but I found him faithful; nor mine own Heart, but I found it false. Take heed that you be not always Wooing Christ, and yet never Married to him. Therefore, never leave till you have put the great Question out of question. Look upon Christ without, and search for Christ within: He that will see with the Eye of Faith, must shut the Eye of Reason; it is the Will of God, Saints should rejoyce more in what Christ hath done for them, than in what they have done for Christ. O lay up, and lay out for Christ, make haste and do your Work, and God will make haste and give you Wages. Dear Sirs, I beseech you, consider well these Things, for these are precious Truths, vveighy Truths, and necessary Truths.

I shall add no more, but promise you my Prayers, and request your Prayers for me, and for a Blessing upon this, that it may bring Glory to God, and Good to you, which is all aimed at by him, who is
Your Soul's Servant,

To the Christian Reader.

IT is the greatest Unhappiness of our Age, that most part of Men busy themselves most in that which concerns them least; look into the World amongst Rich and Poor, High and Low, Young and Old, and see whether it appeareth not by the whole Scope of their Conversations, that they set more by something else than Christ and Salvation; so they may have but something of the Earth in their Hands, they care for nothing of Heaven in their Hearts, tho' Gold can no more fill their Hearts than Grace their Purses. Most Men are like that silly Woman, that when her House was on fire, so minded the saving of her Goods, that she left her Child raving in the Flames. At last, being put in remembrance of it, she cries out, O my Child! my Child! O, how many Men are there that drop into Perdition, meerly for a little Wealth! There are many that are temporally miserable, that are terribly happy; and there are many that are temporally happy, that shall be eternally miserable. O there is great Vanity in all worldly Excellencies; the Earth is big in our Hopes, but little in our Hands, it cannot satisfy the senses of Men, much less the souls of Men. Dear Christians, according to my Talent, I have endeavoured to set forth the Riches, the Loveliness, the Preciousness, and Excellencies that are in Christ, to draw the heart after him, and to be sick of Love for him. O, Jesus Christ is a Fountain of Life, Light, Love, Grace, Glory, Comfort, Joy, Goodness, Sweetness, always full and flowing, yea, over flowing. Paul was so much taken with Christ, that he was ever in his thought, in his heart, and upon his tongue; he names him six or seven times in one Chapter, 1 Cor. 1. O that our hearts and thoughts were thus busied about, and taken up with Christ, and those treasures of wisdom and knowledge that are in him! The Design of this Piece is not the Ostentation of the Author, but Edification of the Reader; tho' the Author be contemptible, yet the Matter is comfortable. I hope none would blow out such a Candle upon Earth, by the Light of which themselves may see the way to Heaven; if God had given himself to me, I should have given more out to thee; but God looks not for what he gives not. If God have Glory, and the Church Edification by it, I shall have my End. Now the Lord bring thy Heart more and more in love with Christ, who is altogether lovely, that shortly thou mayest enjoy endless Felicity in his Bosom, shall be his Prayer for thee, that is,

Thy Servant in Christ,

William Dyer.

The Desire of all Nations.

Cant. V. 16. *He is altogether Lovely.*

OUT of the Lion of the Tribe of Judah comes better and sweeter *Honey*, than out of *Samson's* Lion: That is the sweetest *Honey* which we suck out of *Christ's* *Flve*. For the Face of none is so comely in a Saint's Eye, as the Face of *Christ*; and the Voice of none is so pleasant in a Saint's Ear, as the Voice of *Christ*. O *Christian*! the God whom thou serveſt, is ſo excellent, that no Good can be added to him; and ſo Infinite, that no Good can be diminished in him: He makes happy, and yet is not the leſs happy; he ſhews Mercy to the full, and yet remains full of Mercy. O come, and eat and drink abundantly. O Beloved, there is no fear of *Exceſs* here, tho' one Drop of *Christ* be ſweet, the deeper the ſweeter.

The *Wine* that *Chriſt* draws, is the beſt *Wine* that a *Chriſtian* drinks. The whole Book of *Canticles* is beſpangled with the Praises of *Chriſt*. The ſubject Matter of this Book is a Declaration of the mutual Intercourſe of Love and Affection between *Chriſt* and his Church; what ſpiritual Entertainment is given on both ſides, with the ſweet Content they have in each other's Beauty: Here you may ſee the King in his Glory, the Spouſe in her Beauty: Here you may ſee *Chriſt* giving her ſweet Promiſes, adorning her with ſundry Excellencies, communicating his Love, and commending her Graces. Here you may ſee the Church even raviſh'd with the Conſideration and Contemplation of *Chriſt's* Love and Beauty: his Beauty is taking, his Love is raviſhing, his Voice is pleaſing, his Goodneſs is drawing, his Maniſeſtations are enriching, he is the Beloved Son, and the Son of Love, he is nothing but Love, to thoſe who are his Love: But I ſhall no longer detain you with a Crumb at the Door, but carry you to the Chapter out of which my Text is taken; and ſo lead you to the Cabinet the Jewel lyeth.

Brethren and Beloved, you have a glorious Deſcription of *Jeſus Chriſt* in this Chapter, and that from v. 10. to v. 16. where the Spouſe is ſetting forth the Riches, the Dignity, the

The Desire of all Nations.

Excellency, the Beauty, the Majesty, the Glory, the Preciousness, the Loveliness of Jesus Christ. *He is white and ruddy, the chiefest among Ten Thousand; his Head as the most fine Gold, his Locks are bushy, and black as a Raven; his Eyes are as the Eyes of Doves, by the Rivers of Waters, washed with Milk, and fully set; his Cheeks are as a Bowl of Spices, as sweet Flowers; his Lips like Lillies, dropping sweet smelling Myrrh; his Hands are as Gold Rings, set with Beryl; his Belly is as bright as Ivory, overlaid with Sapphires; his Legs are as Pillars of Marble, set upon Sockets of fine Gold; his Countenance is as Lebanon, excellent as the Cedars.* And thus she sets forth her Beloved, and at last winds up all with this rare Expression, *He is altogether lovely.*

The Text is a sacred Cabinet, which contains in it,

1. The Jewel, Christ, in this Word, *He.*

2. The Price of this Jewel, *Altogether Lovely.*

The Observation or Doctrine is this, *That Jesus Christ is infinitely and superlatively Lovely.* He is the most amazing and delightful Object. The very Name of Jesus Christ is a precious Ointment poured forth. 'Tis said, that the Letters of his Name were found engraven upon Ignatius's Heart. *Jesus Christ* is in every Believer's Heart, and nothing can do better there; for *He is altogether Lovely.* That Jesus Christ is thus transcendently lovely, will appear four manner of Ways.

1. By Titles. 2. By Types. 3. By Resemblances. 4. By Demonstrations. I shall only speak to the first of these. Our Lord Jesus hath seven famous and lovely Titles which are as so many Jewels of his Crown.

1. *The Desire of all Nations.* 2. *King of Kings.* 3. *The Mighty God.* 4. *The Everlasting Father.*

5. *The Prince of Peace.* 6. *The Elect Precious.* 7. *Wonderful.*

We will begin with the first of these famous Titles, to wit, *The Desire of all Nations.* This Title you have in Haggai 2. 7. *And the Desire of all Nations shall come.* But you will say, How is Christ the Desire of all Nations? Do not all the Nations abhor him and say, *We will not have this Man to rule over us? The Kings of the Earth set themselves, and the Rulers take Counsel together against the Lord, and against his Anointed.*

Psal. 2. 2. The Kings of the Earth are afraid, lest Christ's Government should unking them. The Rulers are jealous lest it will depose them from their Dignities; even the Reformers that have adventured their all to set them up, are jealous lest it should encroach upon their Power and Privileges. Kings are afraid of it, and think themselves but half Kings; where Christ doth set up his Word and Discipline. Lawyers are afraid lest it should take away their Gains, and the Laws of Christ should over-top the Laws of the Land. The People are afraid of it, lest it should compel them to Subjection to that Law and Way, which their Souls abhor. O how long hath this World rebelled against Jesus Christ and his Government.

But tell me, have the People gained any thing by resisting Christ, his Gospel and Government, by hating his Servants, and scorning his Ways? Or doth it make the Crowns sit faster on the Head of Kings? I'll leave you to judge of this. But for all this, *Jesus Christ is the Desire of all Nations.* And that I shall shew in five Particulars; tho' Jesus Christ be not actively desired by all Nations; yet is rightly styled *the Desire of all Nations.*

First, Because he is most desirable in himself, and all things that are desirable in him. *Beauty* is in Christ, *Beauty* is in Christ, *Riches* and *Honours* are in Christ, *Pro. 8. 18.* Jesus Christ is the Treasure hid in the Gospel, the Pearl of great Price, he is the *Sun* in the *Firmaments* of the *Scriptures*, whom to know is *Everlasting Life*. He is a Spring full of *Water of Life*, a *Hive of Sweetness*, a *Magazine of Riches*, a *River of Pleasures*, wherein you may bathe your Souls to all Eternity. Oh! he is Fulness and Sweetness, *the Chief among ten thousand, Cant. 5. 10.* He is *more precious than rubies*, and *all the things thou canst desire are not to be compar'd to him, Prov. 3. 15.* Alas! what are all the Crowns, and Kingdoms of the World, all the *Thrones* and *Scepters* of Kings to Christ? I say, what are the *Treasures* of the East, the *Gold* of the West, the *Spices* of the South, and *Pearls* of the North, to him? This, or whatsoever thou dost imagine, are not to be compar'd to blessed Jesus. Beloved, the *Glories* and *Excellencies* of Christ excel all others, as all Waters

meet in the Sea, and as all the Lights meet in the Sun, so all the Perfections and Excellencies of all the Saints and Angels meet in Christ. Nay, Sirs, Christ hath not only the Holiness of Angels, the Loveliness of Saints, and the Treasures of Heaven, but also the Fulness of the Godhead, and the Riches of the Deity are in him, Col. 1. 19. *For it pleased the Father that in him should all fulness dwell*: Fulness of Grace, Fulness of Knowledge, Fulness of Love, Fulness of Glory: He is lovely to the Father, lovely to the Angels, lovely to the Saints, and lovely to the Souls, and therefore he may well be called *the Desire of all Nations*, for all desirable things are in him.

Secondly, Jesus Christ is called *the Desire of all Nations*, because his *Desire* is after all *Nations*, tho' he hath no Need of them: He hath Thousands of Angels before him, and ten thousands daily ministering unto him; yet such infinite Love doth he bear to the Sons of Men, in whom there is no Loveliness, that he himself saith, *My Delight is with the Sons of Men*, Prov. 8. 31. That our Lord Jesus hath a strong *Desire* after the *Nations* to convert them, and save the *Nations*, will appear by three things:

1. By what he did before he came into the World.
2. By what he did when he was in the World.
3. By what he doth now he is out of the World.

1. Our Lord Jesus hath a great *Desire* after the poor *Nations* before he came into the *World*, or else he would never have left his *Crown*, his *Royal Court*, his Father's *Bosom*, his glorious *Rober*, to come into this *World*, to be spit upon by Men, and to be murder'd by Men; nay, he did not only become a Laughing-stock to Men, but a Gazing-stock to Angels. Now, Beloved, do you not think that Jesus Christ had a great *Desire* after the *Nations* Good, that he would leave all his Glory and Greatness, and Pomp and Riches, to come into this *World*, to be poor, to be hungry, to be weary, to be tempted, to be forsaken, to be betray'd, to be sold? But you may perhaps say, that *Christ* little thought his own *Country-men* would betray him. Why, Beloved, do you think he did not know it? Yea, he knew it before he came into the *World*, that the *Jews* would crucify him, and that *Judas* would

would betray him, *John 6: 46.* He knew from the Beginnings, who they were that believed not, and who should betray him: Christ knew it before they knew it. Alas, our Lord Jesus knew it before he came from Heaven, what course Entertainment he should have upon Earth. Now, Beloved, put all this together, and tell me, had not Jesus Christ a great Desire after us, before he came to us, that he would uncrown himself to crown us, and put off his Robes to put on our Rags, and to come out of Heaven, to keep us out of Hell? He fasted forty Days, that he might feast us to all Eternity. He came from Heaven to Earth, that he might send us from Earth to Heaven. The Son of God became the Son of Man, that we the Sons of Men might become the Sons of God, and all this he did to save the Nations.

2. He had a strong Desire after the Nations, when he was in the World. O Christ would fain have saved the Nations, and healed them, and enlightned them, therefore he sends forth his Apostles, *Mat. 21. 19.* and bids them go and teach all Nations; the People were in his Eye, and upon his Heart. And so in *Mat. 22.* Christ sends forth his Servants once, twice, thrice, as if he would take no Denial, but they did not come. Nay, Beloved, our Lord Jesus Christ did not only send others to poor Souls, to beseech them, to intreat them to come in, to repent and believe in their Saviour, that their Souls might be saved, but he went himself and desired 'em. Nay, this is not all, Beloved, he cry'd to 'em, and said, *If any Man thirst, let him come to me and drink, John 7: 37.* O how earnest was Jesus Christ with poor Souls to come to him, *Come unto me all ye that labour, and are heavily laden, and I will give you Rest, Mat. 11: 23.* *Son Lu. 13: 37.* Go to the Highways, and compel them to come in, that my House may be full. Do you see this, Christians? What vehement Desires Jesus Christ had after the Nations and Souls of Men, that he might for ever make 'em Happy when he was in the World, and he hath the same Desire still. How often would Jesus Christ have healed the Jews, that poor Nation, as he himself speaketh, in *Mat. 23: 37.* How often would I have gathered thy Children together,

ther, as a *Elm* gathereth her young ones, and you would not. Nay, when he hath done all this, he doth not leave 'em, but weeps over them; his Eyes were wet, because their Eyes were dry. So that it is clear, by what Christ did when he was in the World, that he desired much the healing and converting of Nations. 1. In his bearing with them. 2. In his Proffers unto them.

3. He hath a great desire after the Nations now he is out of the World, tho' he be gone to Heaven, and entred into Glory, and at the Right Hand of the Father; yet I say, his Desires are as much after poor Souls as ever. This will appear by two Things:

1. In his Forbearance and long Sufferance. O, how long hath Jesus Christ born with the sinful Nations! and yet he bears with them still, notwithstanding they have broke his *Laws*, and despised his *Gospel*, and condemned his *Ordinances*, and shed his *Saints Blood*, griev'd his *Spirits*, and abused his *Mercies*. This and much more they have done, and yet he spareth them, that he may be gracious to 'em, *Isa. 30. 18.* and therefore will the Lord wait that he may be gracious to you. Therefore will he be exalted, that he may shew Mercy. Now, Beloved, do you think that Jesus Christ would take all this at the Nations hands, but that he is unwilling to *destroy* 'em, and *most willing to save them*?

2. His Love appears, not only in his bearing with them, but by his Proffers to them. O Beloved! how doth God stand Day after Day, Month after Month, and Year after Year, proffering himself, his Son, his Mercies, his Love, his Grace, and his Glory to poor Souls? Many have the Space of Repentance who have not the Grace of Repentance. Now, my Brethren, by these things you may see that Jesus Christ hath a great desire after all Nations.

3. Jesus Christ is called *the Desire of all Nations*, because it is he only can make any Person, Family or Nation, *truly desirable*. O Beloved! what is the reason the Lord of Hosts prefers his People before the Sons of Men? The Lord prefers his little *Remnants* before all the world besides, *Ex. 19. 5.* You shall be a *peculiar Treasure* to me above all People. The Righteous is more excellent than his Neighbour,

Neighbour, Prov. 12. 16. 'Tho' his Neighbour be a Prince, a King, or Emperor, or Pope, yet if he be more Righteous, he is more excellent than he; they are but base born. Believers be those Worthies, of whom the World was not worthy, Heb. 11. 35. 'Ye are a chosen Generation, a Royal Priesthood, an holy Nation, a peculiar People, 1 Pet. 2. 9. Believers are not only diligent Christians, but excellent Christians.

Now what is the reason, Beloved, that the Saints are thus excellent above all others? It is for their Birth, Breeding, Learning, Riches, Greatness or Honour. No, no, it is for none of these; but if you will know the reason, it is because Christ is formed in them, and married to them; they have the new Name, the new Nature, the new Heart, the new Spirit. O this is the Reason, if there were any thing besides Christ, that could make any Nation or Family, or Person, truly desirable; it must be either Birth, or Greatness, or Learning, or Riches, or Beauty, or Wisdom, or Strength; now all these do not make any one desirable: For if they did, then those that sit upon the Nations would be the most desirable Persons under Heaven, because they have the most of these. But for this, see Dan. 4. 17. *And setteth up over it the basest of Men.* Rev. 17. 15. *The Waters which thou sawest where the Whore sitteth, are Peoples, and Multitudes, and Nations and Tongues:* So that none of those can do it, but Christ only. Rev. 5. 10. *He hath made us unto our God, Kings and Priests.* O Christ hath made every Believer a King. It is Christ's Beauty that makes us beautiful, it is his Riches that maketh us rich, it is his Righteousness that makes us righteous; he only maketh us truly honourable and desirable. Well may Christ be called *the Desire of all Nations*, it is he that can make a Nation desirable.

4. Jesus Christ is called *the Desire of all Nations*, because all Nations stand in need of him; Nay, not only all Nations, but all Persons, both young and old, rich and poor, high and low; and he that will be saved, must have a saviour to save him, or else he can never be saved; the Apostle tells us, *Acts 4. 12. Neither is there Salvation in any other, for*

there is no other Name under Heaven given among Men, whereby we must be saved. And Christ saith, *John 14. 16. I am the Way, and the Truth, and the Life, and no Man cometh unto the Father but by me;* so that not only all Nations, but all Persons stand in need of him. You may go to Heaven without *Health, Wealth, Honour, Pleasure, Friends,* without *Learning;* but you can never go to Heaven without Christ? What will ye do if ye begin to dye naturally; before ye begin to live spiritually? If the Tabernacle of Nature be taken down, before the Temple of Grace be raised up? If your Paradise be laid waste before the *Tree of Life* be set in it? If you give up the Ghost, before ever you receive the Holy Ghost? if the Sun of your Life be set within you before the Son of Righteousness shine upon you? if the Body be fit to be turned into Earth, before the Soul be turned into Heaven? if the Second Birth have no place in you, the Second Death shall have power over you. Tho' the Nations need nothing more than Christ, yet they slight nothing more than Christ. Tell me, how will you live when you dye, that are dead whilst you live? O Beloved, is it not sad that the Nations should resist Christ, his Gospel and Government, as they do? Indeed, if Men might be their own Judges, then Christ had no Enemies, we are all his Friends. If the Jews might so have been their own Judges, was not the Son of God they crucify'd but an Enemy to Caesar? It was not Paul a Saint they persecuted, but one they found to be a pestilent Fellow. So Men will say now, they do not persecute the Saints of God, but seditious Fanaticks, but God will shortly take off the Veil of Hypocrisy from their Faces. O grieve for them that cannot give for themselves! And thus you see that all Nations stand in need of Christ, who is the Desire of all Nations.

6. Our Lord Jesus is called the desire of all Nations, because when he sets up himself in any one as they desire, then they run after him, and count nothing too dear for him. So the Church of God, *Ira. 26. 8, 9. The desire of our souls is thy Name; with my soul have I desired thee in the night, yea, with my spirit within me will I seek thee early. O when the desire of all Nations once sets up himself in the soul,*

then

then he becomes the *Desire* of the Soul; when he hath thus endeared himself to their *Souls*, then they count nothing too dear for him; all shall be at his command, their *Gold*, their *Silver*, their *Strength*, their *Lives*, Rev. 10. 11. *They loved not their Lives unto the Death.* So that Beloved, let Men be Enemies to Jesus Christ, yet as soon as Christ sets up himself in their hearts, they will love him, own him, serve him, and suffer for him. Now Sirs, put all this together, and it will fully prove Christ to be the *Desire of all Nations*, and that all things desirable are in him. O then let me beg of you, O let me beseech you, for the Lord's sake, and your Soul's sake, make Jesus Christ the *Desire* of your Souls. He is the *Desire of all Nations*, and shall he not be the *Desire* of your Souls? Who will ye love, if not the King of Saints? Who will ye long for, if not the *Desire of all Nations*? Who will you Prize, if not the Prince of Peace? He is the Son of God, the Second Person in the glorious Trinity, before whom Angels and Arch-Angels, and all the Hosts of Heaven do bow. He is the Glory of Glories, the Crown of Crowns, the Heaven of Heavens. He is a Light in Darkness, Joy in Sadness, Riches in Poverty, Life in Death; it is he that can resolve all our Doubts, secure you in Dangers, save your Souls, and bring you to Glory, where all Joy is enjoyed. O therefore, let all the Glory of your Glory be, to give all Glory and yourselves to him. So much, or so little, for this time.

The King of Kings.

Cant. V. 16. *He is altogether lovely.*

The Doctrine. *That Jesus Christ is infinitely and superlatively lovely.*

I Now proceed to the second Title, which is given to the Lord Jesus Christ, and that is *King of Kings*. Austin desired to have seen three things before he died, 1. Rome in her *Glory* and *Purity*. 2. Paul in the *Pulpit* preaching. 3. Christ in the *Flesh* upon Earth. Cato the Heavens repented himself of three things, 1. That ever he spent a day idly. 2. That ever he revealed his Secrets to a Woman.

man. 3. That ever he went by Water, when he might have gone by Land. *Ishales* gives thanks for three things, 1. That he was endued with Reason, and was not a Beast. 2. That he was a Man, and not a Woman. 3. That he was a *Grecian*, and no *Barbarian*. And I, poor I, desire to see three things before I dye, 1. *Babylon's* Ruin. 2. *Christ's* Reigning. 3. *Satan's* Binding. *The Angel hath sworn by him that lives for ever, that Time shall be no longer*, Rev. 10. 6. Who will not believe this sacred Oath? Did he say it? No, he swore it. How? by himself? No, by him that lives for ever. What! that time must be a little? No, it must be no longer. The time shall be no longer, *The Lord whom you seek shall suddenly come*, said the Prophet, in *Mal. 3*. 1. They who keep the Word of God's Patience, God will keep them in the Hour of Temptation.

Well, the Second Title of Jesus Christ is, *King of Kings*, I pray take notice of it. 'Tis now to be handled in Rev. 19. 16. *He had a Name written*, says the Text, *King of Kings, Lord of Lords*. Here is his Title now, *King of Kings*; Jesus Christ is a threefold King.

First, His Enemies King; *Secondly*, His Saints King; *Thirdly*, His Father's King.

The first he rules over; the second he rules in; the third he rules for.

I shall begin with the first, and take them in order.

First, Christ is his Enemy's King, that is, he is King over his Enemies, Christ is a King above all Kings, and over all Kings, therefore the Scripture calls him *King of Kings*, 1 Tim. 6. 15. Christ is a King above all Kings; for if he were not a King above all Kings, he could not be a King over all Kings. Now that he is a King above all Kings, two Scriptures prove it, in *Psal. 98*. 24. saith God the Father, *I will make my First-born higher than the Kings of the Earth*. Now, who is the first-born? Why, Jesus Christ, as he is elsewhere called the *First-born* of every Creature. Now, says God, *I will make my First-born higher than the Kings of the Earth*, higher in Glory, Power, and Majesty. So in Rev. 1. 5 there Christ is called the *Prince of the Earth*. Alas,

alas, what are all the mighty Men, the great Men, the honourable Men of the Earth, to Jesus Chr. st? They are but like a little Bubble in the Water. For if all the Nations in comparison to God, be but as a Drop of a Bucket, or the Dust of the Ballance, as the Prophet speaks in *Isa. 43.* O how little then be the Kings of the Earth? Nay, Beloved, Christ Jesus is not only above the Kings of the Earth, and higher than Kings, but he is higher than the Angels, yea, he is the Head of Angels, and therefore all the Angels in Heaven are commanded to worship him. He is the Head of all Angels, *Col. 2. 10.* He is the Head of all Principalities and Powers, which include the Angels. And in *Heb. 3. 6.* Let all the Nations of God worship him. God will have the Angels worship Christ as well as Men. O Sirs, Christ is a King before whom the Angels veil their Faces, and the Kings of the Earth do cast down their Crowns.

Again, as he is a King above all Kings, so he is a King over all Kingt too; Jesus Christ is an universal King, he is a King over all Kingdoms, over all Nations, over all Governments, over all Powers, and over all People, *Dan 7. 14.* There is given to him, saith the Text, Dominion, and Power, and Glory, and a Kingdom, and all People, and all Nations, and Languages, and Kingdoms, were to obey him. Now, who was this? In the 13th v. 'tis clearly meant Jesus Christ; all People, and all Nations, and Languages, and Kingdoms, were to obey him; so that you see, Christ is not only King of Saints, but King of Nations too; and therefore you find in *Psal. 2. 8.* 'tis a Text often read, but little observed, Ask of me, says the Father, and I will give thee the Heavens for thine Inheritance, and the uttermost Parts of the Earth for thy Possessions. The very Heavens are given to Christ, and the uttermost Parts of the Earth for his Possession.

And as the Lord Jesus Christ hath all the Kingdoms of the Earth given to him, so he likewise hath all Power given to him, or else what should he do with a Kingdom? In *Mat. 18. 28.* All power is given to me in Heaven, and in Earth, saith Christ to his Apostles. So that 'tis he that binds Kings in Chains, and Princes in Fetters of Iron, as

the last Psalm saying one, speaks, 'Tis he that suffers no Man to do them wrong, yea, he reproveth Kings for their sakes, and breaks mighty Kings in pieces for the Saints sake, Psal. 105. 14. And therefore 'tis he that over-rules Kings, and overcomes the Kings of the Earth, that makes War with the Saints, in Rev. 17. 14. The ten Kings made War with the Lamb, but the Lamb prevailed; and why? because he was King of Kings, and Lord of Lords. This is the First, Jesus Christ is his Enemy's King, that is, he is a King above their Kings, and over their Kings.

Secondly, As Jesus Christ is his Enemy's King, so he is his Saint's King. I will give you two Scriptures to prove it, tho' I need not, yet I will, because of making things very clear as I go on. In Rev. 5. 3. There Jesus Christ is called the Saint's King. *Thou King of Saints.* So also in Mat. 21. 5. *Tell ye the Daughters of Sion, Behold thy King cometh;* so that by these two Scriptures, you see Jesus Christ is a King of Saints. Now, Beloved, I beseech you here to mind me; Jesus Christ, you see, is King of the bad and good, but as for the wicked he rules over them by his Power and Might, but the Saints he rules in them by his Spirit and Graces. Now, to this Scripture witnesseth, that Jesus Christ rules in the Saints, and is King of the Saints; and therefore it tells us, Col. 1. *Christ in you the hope of Glory;* and elsewhere, *Know ye not that Christ is in you, except you be Reprobates?* Mark here, Christ must be in you, the hope of Glory; so in Psal. 29. *Lift up your Heads, O ye Gates, and be ye lifted up, ye everlasting Doors, that the King of Glory may come in.*

Here Christ is called the King of Glory. And the Psalmist calls upon Men to open their hearts, that the King of Glory may in. So in Rev. 3. 29. *Behold, I stand at the door and knock, if any Man hear my Voice, and open the Door, I will come in and sup with him, and be with him.* O this is Christ's spiritual Kingdom, and here he rules in the hearts of the People. Here he rules over their Consciences, over their Wills, over their Affections, over their Judgments and Understanding, and nobody hath any thing in us here but Christ; 'tis Christ that rules over the Consciences and

Judgments

Judgments of Men, and therefore he is called the *King of Saints*. 'Tis true other Kings may bear Rule over the Estates of Men, but as for the Soul that only belongs to Christ: And therefore Believers are said to be all *Glorious within*. The *King's Daughier*, which is the Church, *Psal. 45*. The King of Glory rules there, and dwells there; you know God dwells in the highest Heavens, and in the humble Heart. Christ is not only King of Nations, but King of Saints; the one he rules over, and the other he rules in.

Thirdly, Jesus Christ is his Father's King too, and so his Father calls him; God calls Christ his King, in *Pf. 26*. *I will set my King upon my holy Hill of Zion*: Well may he be our King, when he is God's King. But you may say, How is Christ his Father's King, because he rules over him? No, but because he rules for his Father. There is a twofold Kingdom of God committed to Jesus Christ; pray mark, Sirs, 1. A spiritual Kingdom, by which he rules in the Hearts of his People, and so he is a King of Saints. 2. A providential King, by which he rules the Affairs of the World; and 3. He is *King of Nations*. Now, Beloved, the Scripture says, *That the Father hath put all things in Christ's Hands*, *Joh. 5. ult.* And the Apostle tells us, *God hath put all things under his Feet*. The Father judgeth no Man, but hath committed all Judgment to the Son, and he hath appointed him over his own House. Now as Christ hath all, so he doth all, and rules all for his Father, and therefore the Father calls him his Servant, *Isa. 41. 2*. *Behold my Servant*, and in the other Text, *my King* because he ruled for his Father, and doth his Father's Will. So that Beloved, in these three respects, Christ is a King. Now I shall lay down something wherein the Lord Jesus doth infinitely excel all the Kings of the Earth.

1. Christ Jesus is a King, that in a spiritual sense makes all his Subjects Kings. He hath a *Crown of Glory* for every Subject. O what a glorious King is this! Now that Christ makes all his Subjects Kings, see *Rev. 5. 10* says the Church there, *who hath made us to our God Kings and Priests*. O Sirs, 'tis better to be a Member of Christ, than the Head of a Nation. O how infinitely happy are all Christ's Subjects!

They

They be all Kings, all Heirs, all Favourites, all Sons, all true Believers are so, the Believer is the only happy Man. Alas, where is there such a King to be found, that makes all his Subjects Kings? There are many that undo their Subjects, but Christ makes his Subjects many Kings make their Subjects Beggars, but Christ makes his Subjects Kings; many Kings put their Subjects to Death, but Christ died that his Subjects might live; they give their Subjects Titles, but Christ gives all his Subjects Grace and Glory. Sirs, in a Word, this is the greatest Nobility, to be Servant to the great God, he is nobly descended who is born from above. O, how many Lords hath that Man, who hath not Christ for his Lord! Every Sin is his Lord, and every Lust lords it over him. Now, where Jesus Christ comes to be King, he makes them Kings to his Father, and Kings over their Lusts. Now, Beloved, here is the Blessedness and Happiness of our King, he makes us all Kings, and gives us all Crowns of Glory.

1. Jesus Christ is a most just and righteous King, he Reigns in righteousness, he brings Peace by righteousness, he makes us righteous, and therefore is called, *The Lord our righteousness*, in Jer. 23. 6. Now, Beloved, other Kings oftentimes deal unjustly, they bear the Sword to execute wrath upon well-doers, and strengthen the hands of evil-doers; justify the wicked, and condemn the godly, and break Oaths, and falsify Covenants, and many times oppress their Subjects, and wrong their People, and therefore the Scriptures say, *When the wicked rule, the People mourn*, Prov. 26. *When the righteous is in authority, the people rejoyce; but when the wicked bear rule, the people mourn*. But now, Beloved, Jesus Christ, as he is a righteous King, so he rules in Righteousness, and thou shalt have nothing but righteous Dealing from him; mind this Text of Scripture, which infinitely speaks out Christ's righteous Dealing with poor Souls, Rev. 15. 13. *Just and true are thy ways*. Mark, who is just and true here? why, 'tis the King of Saints. *Just and true are thy ways, thou King of Saints*. Justice and Truth well becometh the King of Saints. In Prov. 8. 8. 'tis said, *Her ways be ways of pleasantness, and all her paths are peace,*

peace, speaking of Wisdom, which is meant of Christ. O, what a golden King is here! He is just and true, and all his ways are pleasantness, and all his paths are peace. O Sirs, this is the Excellency of Christ, he oppresseth no body, he wrongs no body, and therefore he is called just and true: He infinitely excels all the Kings of the Earth in Righteousness; he is a Righteous King, and deals for nothing but Righteousness.

3. Christ is a King that *liveth* for ever, and *reigns* for ever; other Kings they are but of *yesterday*, they be *dead* and *gone*. What is become of all those great and mighty Kings we read of? Why, they be gone like a *Tale*, like a *Dream*. But 'tis not so with the King of Saints, *The Lord is King for ever*, he reigns for ever, and therefore the Apostle calls him, *A King Immortal, Eternal*, as you may see in 1 Tim. i. 17. Christ is there called a *King Immortal*, because he lives for ever. So in Heb. 7. speaking of Christ, *who ever lives*, says he, *to make intercession for us*. Now, Beloved, here is the Glory of the Lord Jesus Christ, he lives for ever; other Kings be *dead*, and their Subjects may do what they will, but Jesus Christ lives for ever.

4. Jesus Christ is a King that hath a perfect Knowledge of all his Subjects. O Sirs, Kings and Princes, and States, do not know all their Subjects, nay, they know very few; alas, they do not know a quarter of them, the poor Subjects are *unknown* to them, they be not acquainted with the wrongs, wants, and miseries that their poor Subjects lie under; we are unknown most of us to our Prince. But now here is the Excellency of Christ, he hath a perfect Knowledge of all his Subjects, he knows them all by Name, *knoweth* all their thoughts, all their wants, all their ways, all their conditions. Now, I say, this is a great Happiness, that we have a King that *knows* us so well. O poor Souls, Christ *knows* you all, all your wants, conditions and necessities whatsoever. The Lord Jesus *knows* all thy sufferings, and therefore says Paul, Phil. 5. *My God shall supply all your wants*. O 'tis a sweet Scripture, *My God shall supply all your wants*. So I say to you, Sirs, your King will supply all your need; he *knoweth* all your needs, all your straits,

frails, all your fears, yea, and he will supply all your needs. O, here is the Excellency of this King.

5. Jesus Christ is a King that sits upon his Father's Throne, at this very time he sits upon his Father's Throne. But, Beloved, this is not all, Christ doth not only sit there himself, but he hath promised that all Men who overcome, shall sit down with him upon the Throne; you have a full Text to this purpose, *Rev. 21. To him that overcometh will I grant to sit with me upon the Throne.* Mark Sirs, Christ promiseth all his Subjects, that they should sit upon the Throne with him; I wonder where there is any King but Christ, who will suffer his Subjects to sit upon the Throne with him. Alas! this would be Treason for a Man to desire it. I remember amongst other things, I have read of a King who passing over the Water, his Crown fell from off his Head into the Water, and one of his poor Servants, out of love to him, leapt in and fetcht it up, and for his more Base, put it upon his Head, that he might get the better out; and for this the poor Man had his Head cut off; so high and mighty, and lofty was this Prince. Ay, but Sirs, the Lord Jesus is not so, he is no such proud King; he did not only uncrown himself to crown us, and wear the Crown of Thorns, that we might wear the Crown of Glory, but he consents and gives leave to his Subjects to sit upon the Throne with him: *To him that overcometh will I grant to sit with me upon the Throne.* O what a glorious King is this, that every one of his poor Subjects shall sit upon the Throne with him! So in *Rev. 21. 7. He that overcometh shall inherit all things.* A Man would think, Sirs, this very thing should draw the whole World after Christ. O how should this draw the Affections of Men to be in love with those great Proffers and Privileges, and Honours that Christ bestoweth upon his poor Followers! He doth not only make 'em Kings, but he grants them to sit upon his Throne with him; thou would'st say, it were an Honour indeed, O Saint, couldst thou but look into Heaven, and see Christ sit upon his Throne; but this Honour have all the Saints: Yea, much more, he makes them all Kings, and grants to them to sit upon the Throne with him.

6. J-ſus Chriſt is a King that loves all his Subj-*ts*, and his Subj-*ts* love him. And I am ſure this cannot be ſaid of any King under Heaven; but it may be ſaid of the Lord Chriſt, for he is a King that loves all his Subjects, and all his Subj-*ts* love him; and this I ſhall endeavour to ſhew you in this Afternoon's Exercise; and the next Day I ſhall handle the other Part, that all his Subjects love him. There are nine or ten Partic-*lars* wherein the Love of Chriſt to his Subj-*ts* doth ap-*pear*, and is wonderfully manifested.

1. His Love to his Subj-*ts*, 'tis Primary: We love him, ſaith the Apoſtle, *because he loved us firſt*, 1 Joh. 4. 16. We love him, and why? *because he loved us firſt*; his Love is the cauſe proceeding, our Love is the eff-*ct* & following: If he had not fired our Hearts with the flames of his Love, we ſhould never have beſtowed one ſpark of ſpiritual Love upon Chriſt, he muſt draw be-*fore* we can run, and therefore ſays the Church, *Cant.* 1. 4. *Draw us, and we will run after thee.* O S*irs*, we cannot run without drawing, he muſt draw us be-*fore* we can run, and when he draweth, then we run: It was not Man's Lovelineſs that engaged God to love and ſave Man; God loved his Enemies even in their ſinful Eſtate, tho' not with a Love of well liking of them, yet with a Love of well willing to them. O S*irs*, ſince God loved us when we were not like him, we ſhould ſtrive to be like him who thus loved us; nothing engaged a Saint to love God ſo much as this, that God loved him ſo much. A Miniſter once weeping at the Table, and being asked the Reaſon, answered, *Because I love Chriſt no more.* Indeed Friends, this would grieve us, that we love ſo little, who are ſo much beloved. You have a famous Saying of Auſtin, *He loves not Chriſt at all, that loves him not above all.* This is the firſt Love wherewith God loves his People, 'tis primary Love.

2. Chriſt is a King that loves his Subj-*ts* with a diſtin-*guishing* love, and a ſeparating lov-*e*; the general love of Chriſt is ſcattered and branched out to all the Creatures in the World, but his ſpecial love, his exceeding great and rich love is only ſealed upon his Church. Now if you

you ask me what Christ's distinguishing Love is ; I shall Name it, and but name it to you.

1. 'Tis Pardonning Love. 2. 'Tis Redeeming Love.
3. Calling Love. 4. Justifying Love. 5. Adopting Love.
6. Sanctifying Love. 7. Glorifying Love,

This I say, is his peculiar Love ; Christ's Love is not only sweeter than Wine, but better than Life : He is most lovely, he is always lovely, he is altogether lovely ; Christ is nothing but love to those who are his Lovers.

3. Christ loves his Saints with a protecting Love ; in *Isa. 15. 49.* *Can a Woman forget her sucking Child, that she should not have Compassion on the Son of her Womb ? Can a Woman forget her sucking Child ? Is it possible for a Woman should be so inhuman to forget tender Infant, and not have Compassion on the Son of her Womb ?* *Yes,* says the Lord, *they may forget them ; yet will I not forget thee.* God may as soon cease to be God, as cease to be Good ; he may as soon cease to Live, as cease to Love ; no, no, he cannot forget them ; Did he forget *Israel* in *Egypt*, or his Church in *Babylon*, or *Daniel* in the Lions Den ? Did he forget the three Children in the Furnace, or *Jeremiah* in the Dungeon, or *Jonah* in the Whale's Belly, or *Peter* in the Prison ? Did he forget them ? The Wicked say indeed, the Lord doth forget, in *Ezek. 9.* *The Lord hath forgotten the Earth, and he sees it not ;* but they are much mistaken. There are three or four Texts of Scripture, which I shall humbly offer to your serious Consideration, that wonderfully speak out God's protecting Love to his People.

The first is in *Rev. 7. 2, 3.* You find there an Angel hath Power given him to hurt the Earth and the Sea. Now there comes another Angel, and cries out, *Hurt not the Earth, nor the Seas, nor the Trees.* Why, what's the Reason ? Why, in the third Verse, *Until we have sealed the Servants of God in the Fore-head.* Do not you pour out your Judgments upon them, until we have secured the Servants of God. O, how wonderfully doth the Lord protect his People ! So again in *Ezek. 9.* Certain Men he sent to destroy that wicked People, and amongst the rest, he Lord calls and bids one *set a Mark upon them that sigh for the Ambition of the Land.*

Land; and the rest, says he, *destroy both Old and Young.*

O Sirs, this doth wonderfully let out God's *protecting Love* to his People. So in *Isa. 3. 10.* the Lord bids the Prophet tell them, what sad Judgments should come upon them, upon the Kings and Princes, and Men, and Soldiers. Now, says the Lord, *Say to the Righteous, it shall be well with them, none of this shall come near them.* Oh! how wonderfully doth this magnify God's *protecting Love*? *Isa. 26. 10.* *Come my People, enter into your Chambers, shut the Door, and hide yourselves for a little Moment.* Why so, O Lord? Why? until the Indignation be over-past. Come, saith God, I am resolved to execute my Judgments on wicked Men, therefore *hide yourselves for a Moment.* And therefore, I say, let no Man's Heart fail him, 'tis but for a *Moment*, and thy Miseries shall end. Beloved, when our Miseries are at the greatest, his Help is at the nearest; Man's extremity is God's opportunity; when *Mordecai* is thoroughly humbled, the Rod *Haman* shall be hanged.

7. Christ loves his People with a most *cordial Love*, he loves them with all his heart; nay, they are the dearly-beloved of his Soul, as himself calls them, *Jer. 12. I have given the dearly-beloved of my Soul into the hands of her Enemies.* Christ's Love to his People is not a Lip-love, from the Teeth outwardly, but a real Love from the Heart inwardly; Christ loves his People, as his Father loves him; and how is that, can you tell? Now, all the Men on Earth, nor Angels in Heaven, cannot declare the love that the Father bears to Christ; and yet as God loves Christ, so Christ loves his People. You have a full Text for this, they are Christ's own Words, *As the Father loveth me, so love I you.* O Sirs, how infinitely doth the Father love the Son, and how infinitely the Son love his People! Why, he loves them as the Father loves him. O Lord, what Love is this, that the Saviour should love the Sinner! and yet thus it is: O Sirs, Believers are like Letters of Gold, engraven on the very Heart of Christ. O the *breadth, the depth, the height, the length of the Love of Christ*, says the Apostle, *passeth Knowledge*, as if he wanted Words to set it forth, *Eph. 3. 20. The Love of Christ which passeth Knowledge.*

As if there were both want of Words, and want in Words, to set forth the Love of Christ. But, certainly, it must be very great, for as the Father loves him, so he loves them. Alas! others love the Saints, but how do they love them? Why, not with a *cordial Love*; they do not love them for their good, but for their Goods; 'tis more for the Money in their Purses, than for the Grace in their Hearts; they love the Saints as the *Samaritans* did the *Jews*, just as Men do with their *Sun-dials*, never look on them but when the Sun shines; why, *So the World never looks upon the Saints but in the time of Prosperity*. When the *Jews* flourish'd and were in their Glory, O what great Friends were the *Samaritans* to them! But when the poor *Jews* were under Affliction, they had no worse Enemies than they. Why, but Christ's Love is not so, he loves thee when thou art Poor, as well as when thou art Rich, as well as when thou art in Rags, as well as when thou art in thy Robes, when thou art in Adversity, as when thou art in Prosperity. Christ loves his Saints as well upon a Gallows, as in a Palace, for whom he loves he loves unto the end, *Heb. 13. 5. He is faithful, who hath said, I will never leave thee nor forsake thee*; never leave thee in any Condition, or any Place. O Sirs, what Love is this! And therefore a Rush for what this *World* can do, or for the *World's Love*, 'tis like a *Venice Glass*, soon broken; it smiles now, and quickly frowns; it cries *Hosannas* to day, and to morrow *Crucify* him; but Christ's Love is with the very Heart.

5. Jesus Christ loves his Subjects with a Love of Benevolence, *Job 5. God so loved the World, that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting Life*. And says Paul, *He loved me, and gave himself for me, Gal. 2. 20*. The Father gives the Son, and the Son gives himself; who loved me, and gave himself for me; all that Christ did and suffered, 'tis for me; All that Christ hath is mine. O Soul, Christ's Love is thine to pity thee, Christ's Mercy is thine to save thee, Christ's Graces are thine to beautify thee; and his Glory is thine to crown thee, Christ's power is thine to protect thee, thou seest. He that is sure of God's love to him, is sure of God's power

power for him; and Christ's *Wisdom* is thine to counsel thee, and his Angels are thine to guard thee, and his Spirit is thine to comfort thee, and his Word is thine to teach thee. There are four Attributes of God, which are of great support to Christians.

1. His *Faithfulness*. 2. His *Mightiness*. 3. His *Goodness*, and 4. His *Wisdom*. And therefore, Sirs, 'tis your Duty to live upon Promises, while Providence seems to run cross to Promises. - Christ's Love to you, 'tis free Love. All that he hath given to you, 'tis free, his Grace is free, his Salvation free, his Peace is free, and Himself is free. A Dram of Grace in the Heart, is better than a Chain of Gold about thy Neck. Now, Beloved, all that Christ hath bestowed upon you, 'tis free, and therefore 'tis a Love of Benevolence.

6. Christ loves his Subjects with a Love of Compassion, sympathizing with them in their Sorrows and Sufferings. Truly, this is a great comfort indeed: *In all their Afflictions*, says the Text, *he was afflicted*, Isa. 93. 9. So says the Apostle, *Heb. 4. We have not the High Priest that cannot be touched with the feeling of our Infirmities*: that is, he is a High Priest that is touched with the feeling of our Infirmities, one that doth weep in our Tears, and sighs in our Sighs, and sorrows and suffers in our Sufferings; and therefore, says Christ, *Saul, Saul, why persecutest thou me?* O, what a sweet Love is this! a Love of Compassion, and sympathizing with us in all our Sorrows and Sufferings. Christ was first persecuted by Paul in his Members. Now, Beloved, Jesus Christ loves his Subjects with a Love of Compassion; and therefore let thy Sufferings be what they will, Jesus Christ doth as it were bear a share with thee.

7. Jesus Christ loves his People with a Love of Delight and Complacency, Pro. 8. 17. *I love them that love me. The King shall greatly delight in thy Beauty*, P. 45. 11. speaking there of Christ, *the King shall greatly delight in the Beauty with great Delight and Complacency*. And therefore, Beloved, Christ calls his Church his Love, his Dove, his Beloved, his fair One. O, how infinitely doth Christ love his Church! Certainly Christ bears a great Love to his Church; and hence 'tis you read, *Christ walks among the*

golden Candlesticks, and be feeders among the Lillies, and his delight is with the Sons of Men. Altho' poor Believers are Ravens in the World's Eye, yet they are Doves in Christ's Eye, they are very pleasant in his Esteem; though they be the loathing of wicked Mens. Souls, yet they be dearly beloved of God's Soul, he delights in them. Oh! how much is Christ taken with them? *The King shall greatly delight in them.*

8. Christ loves his People with an everlasting and enduring Love; 'tis like a Love that never dies, never waxeth cold. Christ's Love is like the Fountain overflowing, but never drieth up: Whom he loved from Eternity, those he loves to Eternity, and they are Believers. Now Sirs, is not this a great Favour to be beloved of God? *John 13. 5. He loved them even to the End*; not for a Day, a Month, or a Year, not for a Flash and away, but even to the End. And in *Jer. 31. 3.* speaking there of his Love, it's called an everlasting Love: *I have loved thee, says God, with an everlasting love.*

O Sirs, this is Love that shall Bed and Board with thee, that shall lye down and rise up with thee, that shall go to thy Death-bed with thee, thy Grave with thee, and to Heaven with thee: The Saints shall put off the Jewel of *Faith* when they die, but not the Jewel of *Love*, for that shall remain with them to Eternity. God loves his Saints with an *everlasting Love*.

9. With a *universal Love*! his Love is *universal* to all the Saints. O, there is not one Saint but Christ infinitely loves; he loves them as the Father loves him. He loved poor *Lazarus* as well as rich *Abraham*, and despised *Job* as well as honourable *David*: He loves the poorest Saints as well as the richest, he loves them alike: God is no respecter of Persons.

O, where is there such a King now as Christ? They love their Nobles, their Favourite's, they are their Darlings; but Christ loves all his Subjects, Christ's Love extends to all his Saints: His Love is like the Sun's Beams, which reacheth all ways, *East, West, North and South*; so doth Christ's Love.

10. His Love is a correcting Love: *Whom he loveth he chastiseth; he correcteth every son whom he receiveth.*

11. Christ's

11. Christ's Love is a directing Love; he hath promised to guide and direct his People in the way wherein they ought to walk. O Sirs, put all these Particulars together, and sure you must needs confess, that Jesus Christ loves his Subjects infinitely, as it was said of *Lazarus* when Christ wept for him, (they made this Construction of it) *O how he loved him!*

O Sirs, how doth Christ love you who are his People? He loves you infinitely, even beyond Measure; his Love it passeth Knowledge. Now, O Sirs, for the Lord's sake consider of it, and let this draw forth your Love to him. I shall the next Opportunity come to shew you the Love of Christ's Subjects to him, if the Lord give leave.

Canticles V. 16.

THE Spouse indeed was sick of Love, but Christ exceeded her, for he died for Love: *Whilst we were Sinners Christ died for us*, says the Apostle, he loved us more than his own Life; yea, the very Life of Christ to him was not too dear for us. Some write of a Fowl called a *Pelican*, and they say, feeds her young ones with her own Blood. O Sirs, Christ is our *Pelican*, that hath nourished and fed us with his own Blood. *My Flesh is Meat indeed, and my Blood is Drink indeed*, says Christ, *John 6. 55.* Christ's red Blood hath taken away our red Guilt. Scarlet red Sinners are, by Grace, become Milk-white Satrs. All our precious Mercies come swimming to us in precious Blood. Christ bled Love at every Vein; his Drops of Blood were Drops of Love; yea, the more bloody, the more lovely: He was most lovely upon the Cross, because then he shewed most Love to us.

The last Day I shewed you the great Love which Jesus Christ bears to all his Subjects; and the Sum of my Discourse was this, *That Jesus Christ loves his Subjects with an everlasting and enduring Love.* That which I am to shew you is this, *That all Christ's Subjects love him, and with what kind of Love.* The Saint's Love to Christ is vehement and strong: This will appear, if you consider to what the Scripture likens and compares the Saint's Love. Now 'tis compared to four Things.

1. To *Sickness*. 2. To *Death*. 3. To the *Grave*.
 4. To *Fire*. To these Things is a Believer's Love compared in Scripture. I shall handle them in order.
 1. *Sickness*. This is the first Comparison which doth set forth the Strength of a Believer's Love: This is set down in two places of the Book of *Canticles*, in *Cant.* 2. 5. *Stay me with Flaggons, comfort me with Apples, for I am sick of Love.* And *Cant.* 5. 8. *Tell ye him whom my Soul loveth, that I am sick of Love.* She is overwhelmed, she is overcome, and even ravished with his Love and Beauty. O I thirst, I faint, I pant, I long for him. O Sirs, the Church is very sick, and ready to swoon: Never was *Ahab* so sick for a Vineyard, never was *Sisera* so desirous of Milk, nor *Sampson* for Water, nor *Rachel* for a Child, nor *Ammon* for his Sister *Tamar*, as poor broken-hearted Sinners are for Christ: When Christ gets into the Heart, he draws all the Affections to him. I remember the Speech of a gracious Woman, *I have born, said she, nine Children with as much Pain as other Women do, and yet I could with all my heart bear them over again, so I might be sure of a Part in Christ!* O, how infinitely do Believers love Christ! *David* wonders at his own Love, *Psl.* 119. 97. *O how I love thy Law.* He makes a Wonder at it here, with what Vehemency he loves God's Word: *O how I love thy Law!* So the Spouse here, she doth not only love him, but she's *sick of Love*, ready to die for Love. O Sirs, here is a *Sickness*, but not unto Death, but unto Life. 'Tis a *Sickness* that still bringeth Blessedness and Happiness with it; a *Sickness* which shall be cured by him who is the great Physician of Souls. This is the first she compares her Love to *Sickness*.

2. The next thing whereby she expresth the Strength of her Love to Christ, 'tis by *Death*; this you have in *Cant.* 8. 9. she there tells you, *Her Love, 'tis as strong as Death.* Beloved, you know Death is strong; 'Tis *King of Terrors*, and the Terror of Kings: It subdues all sorts of People, high and low, rich and poor, old and young, good and bad, the greatest Monarchs, Kings, and Emperors, be thrown by Death. Where did ever that Men dwell that was too strong for *Death*? If Strength could have resisted it, then

Sampson

Sampson had miss'd it, could Greatness have overlook'd it, *Nebuchadnezzar* had escaped; could Beauty have out-fac'd it, then *Absalom* had never met it; could Riches have brib'd it, *Dives* had avoided it. But, alas! none of these Gallants were hard enough for *Death*, it trod upon the Neck of 'em all. And therefore, O look upon *Death* all of you, as a thing you must meet with, and look upon your Lives as a thing you must part with. Now by this you may guess what Love is, 'tis strong as *Death*. Ay, stronger indeed. O, how strong is *Death*? Nay, a Believer's Love to Christ is not only strong as *Death*, but stronger than *Death*, as some Scriptures make it appear. A Believer's Love to Christ is stronger than *Death*. I am persuaded, says *Paul*, neither *Life*, nor *Death*, *Principalities*, nor *Powers*, things present nor things to come, shall ever be able to separate us from the Love of God in Christ *Jesus* our Lord, *Rom. 8. 38, 39*. *Death*, tho' it may kill us, it cannot hurt us; tho' *Death* may send us to the Bed of *Darkness*, yet it cannot send us to the Place of *Torments*; tho' it takes away our *Lives*, it can't take away our *Loves*. Blood-Tyrants have taken away the Martyrs *Lives* for Christ, but they could never destroy their Love to Christ. One of the Primitive Christians, when he came to suffer, O, said he, I shall die for my Saviour but once. O, I could die an hundred times for Christ.

Alas! he was grieved because he should suffer but once, and had no more *Lives* to lay down: O I could die an hundred Times for him! O Sirs, 'tis a thing that out-lives all Enemies, all Persecutions, Dangers, nay *Death* itself: *Rev. 12. 11*. says the Text, They loved not their *Lives* unto *Death*; and so says *Job*, tho' thou kill me, yet will I trust in thee; as if he had said, O Lord, tho' thou hast taken away my Prosperity, my Greatness, my Health, my Goods, my Children, yea, my Life itself, thou shalt never take away my Love. Tho' thou kill me, yet will I trust in thee, *Job 13. 15*. So that Love is the Conqueror at the last.

3. Another thing whereby she expresseth the Strength of her Love and strong Affection to Christ, 'tis the Grave, this you have in *ch. 8. 6*. Here Love is as cruel as the Grave. The Grave is the Bed of *Darkness*, which is always craving

and is never satisfied, but devours all that comes. Christ tells us, *John 4. 14. He that drinketh of the Water that I shall give him, shall never thirst no more.* What, thirst no more! No, no more after the World, and worldly things, but more and more after Christ and Heaven: *He that drinks of the Water that I give him, shall thirst no more;* no more after these poor low things, but more and more after Christ.

No hungry Man did ever, with more Appetite, long for Bread, nor a thirsty Man long for Water, nor a naked Man for Cloaths, nor a covetous Man for Riches, nor a sick Man for Health, nor a condemn'd Man for Pardon, than Souls truly gracious do for Christ Jesus. My Soul thirsteth after thee, saith David, *Pf. 63. 1. My Soul thirsteth for thee.* Why David, how doth thy Soul thirst for God? Why, he tells you in *Pf. 42. As the Heart panteth after the Water-brooks, so doth my Soul after thee, O God.*

Now mark, Sirs, the poor Hart which is hunted by Dogs, his Nature 'tis, as it were, all over on a Flame, in a burning Heat, and then it pants and thirsts, and is ready to dye for Water. Now says David, *As the Hart panteth after the Water-brook, so doth my Soul after thee, O God.* O the vehemency here of David's Thirst! And therefore he tells you elsewhere, *Whom have I in Heaven but thee? And there is none on Earth that I desire in comparison of thee, Psal. 33.* Do you desire none besides God? Do you not desire your Wives, your Children, your Crown, your Kingdom? Yes, these he desired in their Places; but these were nothing in comparison of God. I remember the Saying of a Martyr, to one that asked him if he did not love his Wife and Children when they wept by him? *Love them, yes, says he; if all the World were Gold, and mine to dispose of, I would give it all to live with them, though it were in a Prison; yet, says he, in comparison of Christ I love them not.* O here was a Spirit now!

O Sirs, we must tread upon our Fathers and Mothers to come to Christ. You know, Peter, to come to Christ, would go upon the bare Water rather than fail, he went upon the Sea to Christ, (truly it was a dangerous Passage) but Peter bore up excellently well, while his Faith bore up,

up, but when his Faith sunk, then Peter began to sink too. The World is called a Sea in *Daniel* and the *Revelations*, and we must go upon these Waters to Christ, and besure to keep up Faith, and then you will hold out; but if Faith fails, you will be ready to sink. O Sirs, the Believer's Love is unsatisfy'd like the Grave: *None but Christ, none but Christ*, said the Martyr; and as *Austin* said, *O Lord take away all, only leave me thyself.*

4. Love is compared to Fire, and it hath a most vehement Flame, *chap 8. 6.* Now, beloved; the Saint's Love to Christ, it is not only compared to Fire for its warming and healing, but for its kindling, and increasing, and burning, and flaming; *While I was musing*, says *David*, *the Fire burned*, *Psal. 39. 3.* What Fire? Why, the Fire of his Heart, not the Fire on his Hearth. And when the *Apostles* went to preach the Gospel, the Fire sat upon their Tongues, *Acts 2. 3.*

Now, Beloved, as the Saint's Love is compar'd to Fire in the Scripture, so you shall find Afflictions, and Persecutions, and Persecutors, and Dangers, and those cruel things that accompany the poor Saints in this World, are call'd Waters and Floods, *Dan. 9. Ps. 69. and Mat. 7.* But two Scriptures there are more than ordinary, in *Rev. 17. 15.* there they are called Waters, *The Waters which thou sawest where the Whore sat, they be People and Multitudes, and Nations and Tongues*, the Spirit opens it to our Hands. And you have another Scripture in *Rev 12. 15.* 'tis said there of the Dragon, *that he cast out much Water, like a Flood, after the Woman.* Now, what is this Flood here? Why, this Blood, 'tis bloody Persecutions, and devilish Superstitions.

Now, Beloved, how long hath the Dragon been spewing out this Water upon the Church? and wherefore is all this Water thrown out? Why, 'tis to quench this Fire that I speak of, but they cannot do it: No, alas! they may spew till their Eyes fly out of their Head, and to no purpose, *Cam. 8. 7.* *Many Waters cannot quench Love, neither can the Flood drown it.* All the bloody Persecutions and Afflictions cannot quench Love, and therefore let wicked Men send forth as many Floods as they will, it cannot drown the Saint's

Love. All the Water that *Saul* and his Party threw after *David*, did not quench this : no, says he, *Tho' I walk thro' the Valley of the Shadow of Death, yet I will fear no ill*, Ps. 33. 4. *David* is not afraid to go by *Death's Door*. And all the Waters that *Herod* and the Rulers threw after the Apostles could never quench their Love. Now, you shall find, after the Apostles were whipt soundly, they went away rejoicing in this very thing, *that they were accounted worthy to suffer for Jesus Christ*. And *Heb. 10*. *They took joyfully the spoiling of their Goods*. And says *Paul*, *Rom. 8. 15*. *Who shall separate us from the Love of Christ ? shall Tribulation, or Distress, or Persecution, or Famine ? &c.*

Believe it, Sirs, all these be trying things, and yet, says he, *Who shall separate us from the Love of Christ ?* No, no, they cannot do it, there is nothing shall ever be able to separate us from the Love of Christ ; so that the Believer's Love is not made of such a Metal to be quenched with this Flood ; the Saints are all on fire for Christ. And so we find that great Flood which *Nero* and *Julian* poured out upon the Primitive Christians. What, did it quench the Fire ? I remember one of them said, says he, *Had I ten Heads, they should all off for Christ*. And another, says he, *If every Hair of my Head was a Man, they should suffer for Christ*.

Alas ! the poor Christians caught their Torments like so many Crowns ; and therefore the Scripture telis you, *That many Waters cannot quench Love*.

Now, Beloved, put these four things together, and it is v. ry clear, that the Saint's Love to Christ is vehement and strong ; they will hang for him, burn for him, do any thing for him, suffer the greatest Torments rather than he should lose the least Dram of Glory.

But you will say, Why do all Christ's Subjects love him with this Love ?

The Reasons are two : 1. Because he deserves it. 2. He commands it.

1. Christ deserves our Love. Why do we love him ? Why, he deserves it at our hands, were it Ten thousand times more than it is. Beloved, it was he that created us, it is he that sanctifies us, it is he that redeemed us, and
loved

loved us, it was he that changed our Natures, and pardons our Sins; it was he that made our Peace, and pacified his Father's Wrath for us, and satisfied his Father's Justice for us, and wrought everlasting Righteousness for us; it was he that bore our Cross, that we might wear his Crown. He waded thro' a Sea of Sufferings, to bring Pardon to our Souls: And doth not this Christ deserve our Love? O how infinite! And truly, Sirs, the more Christ hath done and suffered for us, the dearer should he be unto us.

2. As Christ deserves our Love, so he commands it: Christ commands us to love him above Life, above Wife, above Relations. Christ will have all or none at all. Jesus Christ must weigh *heavier* than all Relations in the *balance* of our Affections, he commands us to love him above all.

Application. I now proceed to the Application of all to ourselves, which is the third thing in order to be handled, and I shall make three Uses of it.

1. For *Consolation*. 2. *Examination*. 3. *Exhortation*.

1. It is so that Christ loves us with an everlasting and never-dying Love. Why then, here is comfort for you who are his People, I speak only now to such, *Comfort ye, comfort ye, comfort ye my People*, says God, *Isa. 41. 1.* And says Christ, *John 24. 1.* *Let not your hearts be troubled*; Christ would not have his poor Saints troubled; and says the Apostle, *Rejoyce evermore*, *1 Thes. 5. 17.* *Rejoyce evermore!* Alas! how can we rejoyce when Men vilify us, when Men reproach us, and abuse us, and persecute us? How can we rejoyce? But do but mark what Christ saith, *Mat. 5. 11.* *Blessed are ye when Men shall revile you, and persecute you, and speak all manner of Evil against you falsely for my Name's sake.* Mark, Blessed goes in the first place: *Blessed are ye when Men shall revile and persecute you.* O Sirs, 'tis a matter of Blessedness, and therefore be not cast down. You know what was said of Old, *In the World you shall have Tribulation, be of good Cheer, I have overcome the World*, *John 16. 33.* O poor Soul, this is all the Hell that ever thou shalt have, therefore be of good cheer: Here thou hast thy bad things, thy good things are to come; here thou hast thy bitter things, but thy sweet things

things are come; here thou hast thy *Prison*, but thy *Palace* is to come; here thou hast thy *Cross*, but thy *Crown* is to come; here thou hast thy *Rags*; thy *Robes* are to come; here thou hast thy *Sorrows*, thy *Joy* is to come; here thou hast thy *Hell*, thy *Heaven* is to come; after the Cup of *Affliction*, comes the Cup of *Salvation*. The *sweetness* of the *Crown* which shall be enjoyed, will make amends for the *bitterness* of the *Cross*, which may be endured. One passing by a place where a *Cross* lay upon the Ground, he caused it to be reared up, and found much *Riches* and *Treasure* under it. O Sir, under your greatest *Troubles* lye your greatest *Treasures*, *Patience* for *Sorrow*; the *seed* of *sorrow* on *Earth* shall reap a golden Crop of *Joy* in *Heaven*. They that sow *Holiness* in the *Seed-time* of their *Lives*, shall reap *Happiness* in the *Harvest* of *Eternity*. O Sirs, never think to have an end of your *Sorrow* till there be an end of your *Sin*. The Apostle tells us, *Our light Afflictions, which are but for a Moment, work for us a far more exceeding and eternal weight of Glory*. Alas! what is a short Dram of *Reproach* to a *Weight* of *Glory*? O, what is a short *Moment* of *Pain* to *Eternity* of *Pleasures*? And therefore, *Saints*, be of good cheer, here is comfort for you, your best *Days* are to come; you are *Subjects* who are beloved entirely, cordially, infinitely, with an enduring *Love*.

Use 2. For the *Use* of *Examination*, it is so, that the *Saints* *Love* to *Christ* is vehement and strong. Why then, I beseech you, examine, and try, and search yourselves; how do your *Pulses* beat after *Christ*? O that you would but examine yourselves, that you may know whose you are while you live, and whither you go when you die, and what will become of you to *Eternity*. O Sirs, are you sick of *Love*? that was the first. Do you love *Christ*? Are you sick of *Love* for *Christ*? For the *Lord's* sake, Sirs, examine and try, and see whether you be sick of *Love* to *Christ*: 'Tis to be feared, there's but few in the *World* sick of this *Disease*. Many are sick for *Honours*, that are but *Rattles* to still *Mens* *Ambitions*: Many are sick for *Gold* and *Silver*, which is but a little shining *Dirt*: Many are sick for *Blood*, who eat up the *Lord's* *People* like *Blood*.
God

God will lay on them the Hand of Vengeance, who lay on his Saints the Hands of Violence. Many are sick for Superstition, and the human Traditions of Men, which, instead of bringing their Souls to Heaven, will beguile them of Heaven: Many are sick of their Sufferings: Alas! who needs fear the *Cross* that is sure of the *Crown*? But O, how few there are that are sick of Love to Christ? How many are there in this Congregation, that are sick of Love to Christ? For the Lord's sake, do not deceive yourselves: You see the Spouse was ready to swoon, faint, and dye for Christ.

2 Her Love was strong as Death, nay, stronger than Death: Is your Love so? O Soul, canst thou endure a Prison, Burning, Hanging, and forsaking all for Christ? Wilt thou venture on the Waves for Christ, as *Peter* did? O Sirs, for the Lord's sake, look to yourselves: There are many profess Love to Christ in Words, but more that deny him in their Works. God was never more in Mens Mouths, and never less in Mens Lives. Beloved, is your Love like the Grave, never satisfied? Doſt thou cry out more for Christ, *O give me Christ, and take the World who will*? Is this Flame in your Souls? For the Lords sake, try yourselves, deal cordially with your poor Souls. Now, Beloved, I have given you a taste of true sincere Love; and blessed are they who cast their Love into the *sweet Bosom of their Maker*.

Use 3. I shall now close all with a Word of Exhortation: Well Sirs, if I should preach here till to morrow Morning, what can I say more to you to make you love Christ? He's most lovely, he's altogether lovely, therefore love Christ, love Christ. All causes of Love are in him; there may be particular Causes of Love in Men and Angels, but, I say, all Causes of Love are in Christ. O Sirs, love Christ, for if you do not, there is a dreadful Curse pronounced against you. There's no Heaven, no Happiness, no Crown, without Christ; for in him doth all Fulness dwell, and all Treasures of Wisdom and Knowledge are in Christ; and the Father gives forth all his loving Kindnesses thro' Christ. Beloved, is it not better swimming in the Water-works of Repentance, than burning in the Fire-works of Vengeance?

One of them you must. There's no coming to the fair Heaven of Glory, without sailing thro' the narrow Strait of Repentance: And therefore say what you will, unless you believe in your Saviour, your Souls will be miserable for ever. And therefore consider of what I have said, and the Lord give you Understanding in all things. Love Christ more than ever, more than all, and above all, and then you shall be happy for evermore.

Christ is a King, Priest, and Prophet; a King for Government and Rule, a Priest for a Sacrifice and Intercession, a Prophet for Preaching and Revealing the Secrets of his Father's Bosom.

Canticles V. 16.

Beloved, you know how far we proceeded the last Lord's Day. I finished the sixth Particular, wherein Jesus Christ, the King of Kings, doth surmount and excel all other Kings, and it was, That Jesus Christ loves all his Subjects, and all his Subjects love Him: And I shewed you the wonderful Love of Christ to his Subjects, and his Subjects love to Him, in many Particulars. I now proceed to other Particulars, wherein Christ excels the Kings of the Earth.

7. Jesus Christ makes all his Subjects, his Subjects do not make Him: By him were all things created that are in Heaven, and that are in the Earth, Col. 4. 16. By him, by whom? By Jesus Christ; by Christ were all things created. He was in the World, and the World was made by him, and the World knew him not, John 1. 10. So in v. 3. All things were made by him, and without him were nothing made. Jesus Christ he creates his Subjects, he makes his Subjects, and gives his Being to his Subjects; In him we live, move, and have our Being, Acts 17. 28. Our King gives us our Being: He gives us three-fold Being; our first Being in the State of Nature, our second Being in the State of Grace, and our third Being in the State of Glory. This is the seventh thing wherein Jesus Christ excels all other Kings; he makes his Subjects, which none else can do.

8. Christ is the richest of all Kings. O Sirs, he is rich in Love, he is rich in Knowledge, rich in Good-

acts,

ness, rich in Wisdom, rich in Grace, rich in Glory; he is as rich as the Father himself. The Riches of the Deity are in him, *In him dwells the fulness of the Godhead bodily*; Col. 2. 9. Mark Sirs, in him there dwells a Fulness; of what? Why, of the Godhead; and not only so, but it dwells in him bodily. Alas! Sirs, what are Princes single Crowns, or the Pope's tripple Crowns, to Christ's many Crowns? Christ hath not one, or two, or three Crowns, but many Crowns upon his Head, Rev. 19. 12. *His Eyes were as a Flame of Fire, and on his Head were many Crowns*. Christ is richer than any thing, nay, richer than all the Kings in the World,, for he is Heir of all things, Heb. 1. 2. *He is the Heir of Heaven and Earth*. The Spanish Ambassaor coming to see the Treasury of St. Mark at Venice, which was so much cried up thro' the World for a famous Treasury, he fell a groping of it, to find whether it had any Bottom, and being asked the reason of it, says he, *My great Master's Treasure differs from yours in this, his hath no Bottom as I find yours hath*, alluding to the Mines of the Indies. But, alas! what is the Spaniard's Treasure to Christ's Treasure? And what are Mines to Christ's Mines? What are all the Jewels and Diamonds, Crowns and Scepters of the Kings of the Earth, to Christ? The whole Turkish Empire, says Luther, is but a Crust that God throws to Dogs, which is a great Part of the World indeed, but 'tis no more than a Bone or Crust which God throws to the Dogs. O Sirs, Christ's Riches are so many they cannot be numbered, they are so precious they cannot be valued, so great they cannot be measured. O the Infinite Riches of our King! Christ is the Mine of Gold, in which we must dig till we find Heaven.

9. Christ excels all other Kings in *this* top; he's a King whose Power is absolute over all Nations, and People, and Kindred, and Tongues. Now Beloved, tho' earthly Kings have great Power, yet not an absolute Power over all Nations, their Power reaches no farther than their own Dominions: But now the Power of Christ 'tis an absolute Power over all Nations, Kindred and People.

10. Jesus Christ is a King who rules over the Souls and Consciences of Men, over the Wills and Hearts of Men; other

other Kings may rule over the Estates and Bodies of Men, but not over their Consciences. Now this is Christ's Glory, which he will give to no other. Christ by his Power is able to subdue the Wills of Men, and the Hearts of Men, tho' never so stubborn and stout before. All the Power in the World cannot do this: If all the Kings, Princes, and Emperors in the World, were put together, they were not able to subdue the Heart of one poor Man: They may beat his Body, afflict and torment that, but for his Heart, I say, all the Kings and Potentates in the World, nay, all the Angels in Heaven, cannot subdue the Heart of a poor Sinner; and this is the Glory of Christ, that he can do this. Heart-work is God's Work; the great Heart-maker must be the great Heart-breaker; none can do this but his.

11. Christ is a King that hath no need of any Instruments; he makes use of them sometimes, but he needs not any. Alas! Sirs, what can the Kings of the Earth do without Instruments? How can they govern their Kingdoms without Instruments? They must have this Instrument here, and the other there, or else farewell Crown and Kingdom quickly. But Jesus Christ hath no need of any, he can do any thing by his own Power: By himself he destroyed Pharaoh and his Host in the Red Sea, Ex. 14. By himself he overthrew Jericho, the great City, Josh. 6. By himself he smote that great Army of a Thousand thousand Men, the greatest Army that ever we read of; 1 Chron. 14. 6. By himself he overthrew Ammon and Moab, and Mount Seir, who warr'd against Judah; this now he did by himself.

2dly, See what he hath done by weak means: By weak means he smote the Kings about Sodom, even by Abraham and his poor Family, Gen. 14. By weak means he overthrew that mighty Army of the Midianites by Gideon's 300, Judg. 7. By weak means he destroy'd great Goliath, even by David, and great Sisera by a Woman. By weak means he destroyed a Garrison of the Philistines, even by Jonathan and his Armour-bearer, 1 Sam. 1. 14. Now this he did by weak means, and much more.

3dly, See what he did contrary to means: Why, contrary to means he deliver'd the three Children from burning.

burning, being in the Fire, *Dan. 3.* Contrary to Means he delivered *Jonas* from drowning, being in the Sea. Contrary to Means he preserved *Daniel* from being devoured in a Den of Lions. Contrary to Means he kept the *Israelites* from drowning, being in the Sea. I say, this he did contrary to Means. And I might shew you what he hath done by contrary Means, but I pass that. So that, you see, our King hath no need of Instruments and therein he wonderfully excels all others.

12. Christ is a King, who will overcome and subdue all our Enemies; all our Enemies within us, and all our Enemies without us; our King will subdue 'em all. Our Enemies are very many, and very mighty, high in Power and Pride, and we are very weak. We may all speak in *David's* Words, *2 Sam. 3.* says he, *I am this Day weak, tho' anointed King.* How! *David* weak to day, and yet made a King to day! Yes, says he, *the Sons of Zerviah are too hard for me.* Why, but Sirs, Jesus Christ is *King of Kings*, King above all Kings, and over all Kings, and he must reign till he hath put all his Enemies under his Feet, *1 Cor. 15. 25.* Mark, he must reign, he must of necessity. God hath spoken it, till he hath put all his Enemies under his Feet; not only some but all. O this is good News to Saints, excellent News: What King can do this but Christ? What King can put all his Enemies under his Feet? What earthly King can subdue all his Enemies? Alas! they can't subdue their own; for some Kings that we read of, have fell before their Enemies for want of Strength: *Richard III.* cried out in his Distress, *A Kingdom for a Horse, a Kingdom for a Horse!* and yet this could not save his Life. Alas! alas! the most flourishing Kings have been so far from subduing their Subjects Enemies, that they cannot subdue their own; but Jesus Christ can subdue all his Enemies. He hath all Power in Heaven and Earth given to him, *Mat. 18.* So that if he speaks the Word, all his Enemies are overthrown, even in a Minute.

13. Christ surmounts all other Kings in this: He is a King that gives his Subjects the richest and best Gifts of any other King whatsoever, *Job. 20. 21.* My Sheep, says he,

hear my Voire, and they know me, and they follow me, and I give to them Eternal Life. The wise God, that he may invite and encourage poor Souls to Holiness of Life, sets before their Eyes Retcompence of Reward, that if the Equity of his Precepts do not prevail, the Excellencies of his Promises may; he would fain catch Man with a Golden Bait. Abraham's Servant gave Jewels of Silver and Jewels of Gold to Rebecca, that he might win her Heart over to Isaac, Gen. 24.

O the Jewels, the excellent Jewels that Christ gives to poor Souls to win their Hearts unto Him! Christ gives us richly all things to enjoy; what can you desire more? 1 Tim. 16. 17. Alas! the Men of the Earth give but poorly and penuriously, but Christ gives richly, Christ gives freely: no Man in the World gives so freely as Christ. Christ gives frequently every day; every hour he scattereth Jewels to poor Souls. The great King of Persia gave two of his Courtiers, to the one a Golden Cup, to the other a Kiss, and he that had the Cup complain'd to the King, that his Fellow's Kiss was better than his Golden Cup. O Sirs, Christ doth not put us off with a Cup of Gold, but gives us the Kiss; he gives his best Gifts to his best Beloved Ones; he gives his best Love, his best Joy, his best Peace, his best Mercies. O, where is there a King like this King? Alas! earthly Kings may give great Titles, or a Place in the Court, and the like; they may give a Title to Day, and a Halter to Morrow, as in the Case of Haman; he may smile to Day, and frown to Morrow; kiss to Day, and kill to Morrow: But Christ doth do so; he gives the best of every thing, the best of his Love, his best Blood, not the Blood of his Fingers, but the Blood of his Heart.

O Sirs, how far doth Christ excel all others, in giving to his Subjects the best Gifts! O Sirs, what a Gift is Heaven! what a Gift is Pardon of Sin! What King can give his People such Gifts? And herein the Lord Jesus infinitely excels all others.

14. In the last place, Christ makes all his Subjects free; there is not one Subject that he hath, but is a free Man and Woman. There are some things that
Christ

Christ frees us from, and some things that he makes us free of ; some things he frees us from, and what is that ? Why, that which if we were not freed from, would undo us to all Eternity.

First, He frees us from the Cursed, the cursed Curse. If Christ had not freed us from the Curse, we had lived cursedly, and di'd most cursedly, and been damned for ever ; but Jesus Christ has freed us. Gal. 3. Stand fast, says Paul, in the Liberty wherewith Christ hath made us free ; and in Job. 8. If the Son make you free, then you are free indeed.

Again, he frees us from the Guilt of Sin : Our Pride would damn us, our Covetousness would damn us, our Unbelief would damn us, had he not freed us from the Guilt of Sin : But Christ frees his People from this. Again, he hath freed us from the Power of the Devil, insomuch that the Devil had nothing to do with us, Acts 26. And he frees from the Flames of Hell, the Torments of Hell, from the Pit of Hell : Christ hath cut off the Intail of Hell and Damation, 1 Thess. 1. He hath freed us from Wrath to come ; that is, Christ hath freed us from the Flames of Hell. Again, Christ hath freed us from Slavery, from Bondage, from the Yoke, Gal. 3. 1. Stand fast in the Liberty wherewith Christ hath made you free, and be not intangled again with the Yoke of Bondage. We are no more Strangers and Foreigners, but fellow Citizens with the Saints, and of the Household of God, Eph. 2. 9. And Christ tells us, Mat. 11. 30. My Yoke is easy, and my Burden is light. Here we have Burden upon Burden, Yoke upon Yoke ; but Christ says, My Yoke is easy, and my Burden light. Christ hath delivered us from Slavery ; we are not under the Law, but under Grace. These things we are freed from. And there are other things we are made free of, and that in Heaven : We are all made free Men and free Women of the new Jerusalem, and we may trade there, and have as good right there as any other Saints ; we are fellow Citizens with the Saints, free-men of Heaven, not only of Heaven, but of all Promises, and all the Priviledges that the Saints enjoy. Now, is not this a wonderful Mercy that our King hath done for us ? He hath freed us from all those Miseries which would ruin us for ever, and made us free of all the

excellent Priviledges whatsoever, which poor Soules can enjoy. Now, O how far doth Christ excel all other Kings ! The Rulers of the Earth, they may, perhaps, some of them at least, lay heavy Burdens upon the Consciences of Men, and Bodies of Men, and the Estates of Men; but Christ lays no Burdens upon us. No, Christ hath made us free upon the Cross; he bought it dear enough; it cost him his best Blood, his noble Blood. I might name more Particulars, wherein Christ excels all other Kings; but I think these are sufficient to demonstrate it.

1 Use. *I shall close up this Head with a Word of Application, and so will fill finish this Second Title, King of Kings.*

1. It is so, that Christ is the threefold King, as I have shewed you: And, is he a King that doth so far surmount all the Kings of the Earth? O then, however the World goes, here is Comfort for Saints that they have such a King! O what a Mercy is this! What a Comfort is it to the Lord's People, that Christ is a King above all Kings, and over all Kings, and must reign *ill be karb put all his Enemies under his Foot!* All his Enemies must be brought down, and made his Foot-stool. Now this should comfort the People of God, and teach them to wait Christ's Leisure, and let him alone. Some earthly Kings would do great matters, but they want Power; but Christ wants no Power, *for all Powers is given him in Heaven and Earth.* Now Sirs, did you readily believe this, that all Power is given to Christ, certainly it would be a Cordial to revive you in the worst of Times, and saddest of Tryals. He who is our Saviour, he who is our Head, our Brother, our Friend, is King of Kings. O Sirs, the Doctrine of Christ's Kingly Power is a very sweet Doctrine to the Members of Christ. And I beseech you, let these Considerations, which I have lain before you, bear up your Spirits. I have shew'd you with what entire Love Christ loves his Subjects. He is a King of Kings, and can do any thing without Instruments; he needs none to help him to do his Work. He can, if he pleases, enable the most despicable Creatures, as *Elies, Frogs, Caterpillars, and Grasshoppers*, to do his Work. Therefore, let these Considerations

The King of Kings.

rations take Impression upon your Souls. If a Man should tell you, your Brother or Sister beyond the Seas were advanced to great Honour, as *Joseph*, when he heard his Father was alive, *Go*, says he, *and tell my Father of all my Glory and Greatness in Egypt*, he'll rejoyce at it. Now I have told you a Relation of the Excellency of Christ's Kingly Power, and, therefore, let this quiet your Spirit; *he still*, says the Lord, *and know that I am God*, Ps. 45. 'Tis enough for you to know that I am God, therefore be still, consider what I am.

2 Use. Secondly, By way of Exhortation, I have one Word to say to the Saints; and another to Sinners.

First to Saints. If it be so that Christ is *King of Kings*, *King above all Kings*, and *King over all Kings*, O then, you who are the People of God, you who are near and dear to him, upon whom, and in whom Christ is form'd and stamp'd, O that you would give all the Glory, Praise, and Honour, to Christ! Study to advance his Fame: *He hath called us out of Darkness into his marvellous Light*, saith the Apostle, *to shew forth his marvellous Praise*. O Sirs, this should be our great Endeavour. O that you, who pretend Friendship and Love to Christ, would endeavour in your Places to advance Christ!

2. A Word or two to such as are none of the Subjects of Christ. Let me exhort you to believe in Christ, embrace him, receive him, lay hold upon him, to be one with him, or else thou wilt one Day cry out with that King in distress, *O a Kingdom for a Horse*, a Kingdom for a Christ. O, thou wouldst give ten thousand Worlds, if thou hadst them to give, for a part in Christ.

Alas, Sinner! what is the reason that Christ is no more in thy esteem? Thou wilt part with Christ, rather than part with thy Swearing, Drunkenness, and Filthiness. O this is said, *There is no other Name under Heaven whereby we can be saved*: He is the Desire of all Nations, and we can never be happy without him. And therefore, for the Lord's sake, Sirs, as you love your Souls, lay hold upon him, that he may be the Saviour of your Souls, the Joy of your Hearts, and your all in all. For God's sake consider of it, you that do yet stand out against Christ. O that I could but
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tempt you into Christ! O that I could prevail with you to love Christ, and to have a strong Desire after him! Alas! Sirs, if you do not believe, and part with all your Iniquities, you must part with Christ at last; and what a sad parting will that be, to part with God, and Christ, and Heaven, when thou shalt come to know what thou hast lost, by hugging thy darling Corruptions? O what a sad Condition it will be? And therefore, I beseech you, think of it in time, and believe in your Saviour, that your Souls may be saved in the Day of Christ.

Mighty God.

Cant. V. 16 *He is altogether Lovely.*

The Doctrine. *That Jesus Christ is infinitely and superlatively Lovely.*

I Finished the second Title which is given to Christ in Scripture, *King of Kings.*

I now proceed to a Third, and that is, *Mighty God*: One of Christ's Titles is, *The Mighty God*. You have it in *Isa* 9. 6. he is there called, *The Mighty God*.

Beloved, I have shewed you from the second Title, *Christ is a great King, a King above all Kings, a King over all Kings, and the King of Kings, and that his Laws are most equal, his Subjects most happy, having no other Tax laid upon them but Love and Fear.* But now this Title holdeth him forth, not only as a great King, but as a great God, before whom all Kings and Kingdoms are but as a little Drop, or a small Dust *Isa* 42. From this Title, *The Mighty God*, I shall lay down this Proposition, *That Jesus Christ is true and perfect God.*

That Jesus Christ is true and perfect God, that is the Point which I shall insist upon.

There are two sorts of People in the World that deny my Doctrine, who deny the Deity of Jesus Christ, who say, the Second Person in the Trinity is not God.

1. The Unbelieving Jews. If Christ had come as the Jews dreamed, as a great Monarch, treading upon nothing

nothing but Crowns and Scepters, and the Necks of Kings, and had all the Potentates of the Earth to attend his Train; I say, had Christ come in *this* worldly Glory, Pomp and Power, then it may be the Jews would have believed on him, it may be then he should have been their God. But now, Beloved, because Christ came poorly and meanly, and made himself of no Reputation, and took upon him the Form of a Servant, as the Scripture saith, Phil. 2. 7. He took none of his Gallantry, none of his Bravery upon him, but made himself of no Reputation, and therefore the Jews slighted him, and disowned him. The Turks mock us at *this* day with our crucified God: O, say they, you worship a crucified God. And some of the Heathens said, they would not believe in a *hanged* God. O Blessed Jesus, thou art reproached and despised by the unbelieving World, because thou camest poorly, and diedst shamefully for our Sins. They who despise the Death of the Lamb, shall feel the Wrath of the Lamb. They who turn away their Ears from hearing Christ's Voice now, Christ will turn away his Ears from bearing their Cries then.

2. There be others that deny the Deity of Christ, and they are some seditious Ones in this Nation, who say, that Christ is but meer Man, and that every Saint is as much God as Christ: And further, they say, that to equal Christ with God is high Blasphemy. They that will not own him at his first coming, Christ will not own them at his second coming; they that will obey the Truth of God revealed from Heaven unto them, shall suffer the Wrath of God revealed from Heaven against them.

O ye Blasphemers! ye say the Son is not God, the Father saith he is God. Now, who speaks true, God or you? Let God be true, and every one a Lyar. That it is so, I shall give you a most clear Proof, express Scriptures speak it forth, That Jesus Christ is true and perfect God, Tit. 2. 13. says the Apostle there, Looking for the blessed hope, and glorious appearance of the great God. Mark, Christ is here not only called God, but great God. O Saints, he that came from Heaven to make us Righteous, will also come from Heaven to make us Glorious; looking for the blessed Hope, and glorious appearance of Jesus Christ.

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Not only so, but Christ is called *Mighty God*, Isa. 6. 9. *Wonderful Counsellor, and Mighty God*. Nay, not only *Mighty God*, but again, *God blessed for ever*: *Christ is God blessed for ever*, Rom. 9. 5. Not only *God blessed for ever*, but *the true God*, John 4. 20. *Jesus Christ is here called the true God*. Not only *the true God*, but *a God for ever and ever*, Heb. 1. 8. Mark there, unto the Son he said, *Thy Throne is for ever and ever*. The Father he calls the Son *God himself*, and therefore we may well. Unto the Son he said, *Thy Throne, O God, is for ever and ever*. Thus you see the Doctrine fully proved, *That Jesus Christ is true and perfect God*.

But, Beloved, because the Deity of Christ is so much questioned at this Day, and this being one of the serious and chiefest Points of Divinity, therefore I shall give you some Considerations, Demonstrations, or Arguments, to fortify you against this great Error before-named.

First, *That Jesus Christ is true and perfect God*; he is for Time Co-eternal, for Nature Co-essential, for Dignity Co-equal with the Father.

1. For Time Co-eternal, John 17. 5. *O Father, glorify thou me with thyself, with that Glory which I had with thee before the World was*. You see here, Sirs, *Christ was before the World was*: *Christ was from everlasting from the Beginning*, Prov. 8. 23. Speaking concerning Christ, *I was set from Everlasting, from the Beginning, before even the Earth was*.

And therefore Christ is called the *Everlasting Father*, Isa. 9. 6. So in Rev. 1. 8. Christ there speaking of himself, says he, *I am Alpha and Omega, the Beginning and the Ending, which was, which is, and is to come, the Almighty*. Mark Sirs, Christ is the same before Time, in Time, after Time, *which was, and is, and is to come*. Now Beloved, none can be Eternal but God; but Christ is Eternal, and therefore he is God, and Co-eternal with his Father.

2. He is for Nature Co-essential; *I and my Father are one*, saith Christ, Joh. 10. 30. So again, Joh. 1. 5. 7. *There are three bear record in Heaven, the Father, the Word, and the Spirit, and these three are one*. Mark, here they are one,

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John 14. 18. When Philip desired to see the Father, *skew us the Father, and it is enough.* Says Christ, in the 9th and 10th Ver. *He that hath seen me, hath seen the Father.* How so? *For I am the Father, and the Father in me.* So that you see, Christ is more than meer Man; he's one with the Father. O Sirs, he's the *Ibeanthropus*, the God-Man; If you make the Son meer Man, you must make the Father so too.

5. He is for Dignity *co-equal* with the Father, *Phil. 2. 6. who, being in the Form of God, thought it no robbery to be equal with his Father.* Christ thought it no diminution of his Father's Glory, to be equal with his Father in Glory. And you shall farther find, that all the Honour which belongs to God the Father, the Father hath commanded us to give to God the Son. You have a full Text, *John 5. 23. That all Men should honour the Son, even as Christ honoureth the Father.* For he that honoureth not the Son, honoureth not the Father. Therefore 'tis clear to every Eye, that Christ is for Dignity *co-equal* with the Father; for the Father hath commanded us to give the same Honour to Christ which is due to him: So that 'tis no Blasphemy at all, certainly, to equal Christ with God; for in him are the Riches of the Deity, *and the Fulness of the Godhead dwells bodily in him*, as you may see, *Col. 2. 9.* This is the first Argument; he's for Time *co-eternal*, for Nature *co-essential*, for Dignity *co-equal* with the Father.

Secondly, I shall lay down this Argument to prove the Deity of Jesus Christ. Consider the Work of Creation. Surely, he that made Heaven and Earth, must needs be a God, you will yield to this; for says the Lord himself, *All the Gods that have not made Heaven and Earth, shall perish from the Earth, and from under Heaven*, *Jer. 10. 11.* But now, Beloved, Jesus Christ made the Heavens and the Earth, and all things therein, and therefore he is God. See a few Scriptures for this, *John 1. 3. All things were made by him:* Mark, this is by Christ. *All things were made by him, and without him was nothing made that was made*, *Col. 1. 16.* *By him were all things created in Heaven and Earth, visible and invisible, all things were made by him and for him.* So again,

again, *Joh. 1. 10.* He was in the World, and the World was made by him, and the World knew him not. Now Beloved, had Christ been less than God, he would not have made Heaven and Earth, and therefore he is a God of Glory, the great God that now sits upon the Throne; for he created the Heavens and the Earth, and all things therein.

Thirdly, That Christ is the true and perfect God, appears, if you consider the Works and Miracles which he did in the Day of his Flesh. Here is another unanswerable Argument to prove the God-head of Jesus Christ: *The Winds and the Seas obey him, the Devil came out of the Possessed, the Blind received their Sight, the Lame walked, the Deaf heard, the Dumb spake, Lepers were cleansed, the Dead were raised, and the Sick were healed.* O, who could do this but God! as you may see, *Mat. 11. 5.* But you may say the Apostles did great Miracles; but in whose Name did they do it? and by whose Power and Strength did they do it? Was it in their own Name, and by their own Power? No Beloved, they themselves confess the contrary, *Acts 12. 13.* they tell you, *It is not by their own Power, but in the Name and Power of Jesus Christ.* So in *Acts 4. 10.* *We do it in the Name of Christ.* So that, Beloved, this is the strong Argument to prove the Deity of Christ; they did great Miracles in his Name, and by his Power his Disciples did great Miracles. And with this Christ satisfied the Disciples of *John*, *Go and tell what things you hear and see, how the Lame walk, and the Blind receive their Sight; go and tell John.* Now I say, these great things could be done by none but a great God; and therefore Jesus Christ is not only the Son of Man, but the Son of God, even God blessed for ever.

Fourthly, Consider Divine Worship is due unto Christ, now you know *Worship is only proper to God.* *Worship him that made Heaven and Earth, and the Sea,* said the Angel, *Rev. 14. 7.* *Worship only is proper to God alone.* Now Beloved, all the acts of *Worship* that belong to God the Father are given to the Son Jesus Christ, both Angels and Men are commanded to worship him as well as we, *Heb. 1. 6.* *Let the Angels of God worship him.* And in *Phil. 2. 10.* *That*

at the Name of Jesus every Knee shall bow, of things in Heaven, and things on Earth Mark, Sirs, things in Heaven, as well as things on Earth, must worship Christ. And Christ himself says, *John 14. Ye believe in God, believe also in me.* Mark, Sirs, speaking to those that believed in God; says he, *Ye believe in God, believe also in me.*

Now Beloved, we are commanded to pray to Christ, to glorify Christ, to believe in Christ, to honour Christ, and worship Christ; and therefore the Saints have prayed, *Lord Jesus, receive my Spirit*, as Stephen did. So that you see, worship is due to Christ, both from Angels and Men; and therefore he must needs be God.

Fifthly, There were clear Predictions of the coming of Christ under the Old Testament. No sooner was Man fallen, but Christ was promised, *the Seed of the Woman shall break the Serpent's Head.* All the Prophets foretold of the *Messiah*, *Isaiah*, *Jeremiah*, *Hosea*, *Daniel*, and the rest; how falsely he should be accused, and how basely he should be used; and this will be sufficient to condemn the unbelieving Jews, and make them speechless in the great Day of Account.

I might give you the Sayings of the same Prophets, but you may find them yourselves in the Old Testament, where they all speak more or less of Jesus Christ. Thus have I proved by express Scripture, and undeniable Arguments, *That Jesus Christ is true and perfect God.* I proceed to the Use and Application of it ourselves.

Use. The first Use shall be for Information. If it be so, that Jesus Christ is true and perfect God, then, tho' this be a strange Truth to some, yet it is a sound Truth; tho' the Mystery be deep, yet the Divinity is true, that he who made Man, became Man, suffer'd by Man and for Man. *Without Controversy*, says the Apostle, *Great is the Mystery of Godliness.* What is the matter? *God manifested in the Flesh*, 1 Tim. 3. *Without Controversy*, without all doubt, a great Mystery, says the Apostle, *God manifested in the Flesh.* The Schoolmen compar'd the Incarnation of Jesus Christ to a Garment made by three Sisters, and one of them wears it: So all the three Persons in the Trinity had a hand in

the Garment of Christ's Flesh, but the Second Person he wore it: He was God manifest in the Flesh, and this is a great Mystery.

And truly, Sirs, it is a great Mystery for Happiness, to become a Curse, *Gal. 3.* for him that made the Angels, to become lower *than the Angel*, *Heb. 2.* for the Creator to become a Creature; for him that had Riches of all in him, to become poor. O, this is a great Mystery, that he, whom the Heaven of Heavens cannot contain his Glory, should be wrapped in the Rags of Flesh, that the great God should take upon him a Piece of Earth; that he who hangs the Earth upon nothing, should hang upon the Cross between two Thieves: Truly, a great Mystery, that he who rules the Stars, should suck the Breast; that he who thunders in the Clouds, should be cradled in a Manger. O a great Mystery, that *Abraham's* Lord should become *Abraham's* Son! that the God of *Abraham* should take upon him *Abraham's* Seed! what a Mystery is this? He was conceived in the Bowels of his Mother, that he might be received in the Bosom of his Father. Therefore, says the Apostle, *without Controversy, great is the Mystery of Godliness, God manifest in the Flesh.* God's Son became Man's Son, that we, poor Mens Sons, might become God's Sons.

2. Is *Jesus Christ true and perfect God*? My second Inference is this, That Jesus Christ is a precious Christ. He is Honey in the Mouth, Beauty in the Eye, Joy in the Heart, and Musick in the Ear. Let all their Money perish with them, who esteem all the Gold in the World worth one Day's Society with Jesus Christ, said that great Marquis when he was tempted with Money.

O Sirs, Christ's Members are the happiest, Christ's Comforts are the sweetest, Christ's Reward is the highest, Christ's Precepts are the purest, Christ's Glory is the greatest, Christ's Love is the truest, Christ's Riches are the most precious. He is the Glory of God, the Paradise of Angels, the Beauty of Heaven, the Redeemer of Man. In *Heb. 1. 3.* he is there called, *The Brightness of his Father's Glory*; he is that sparkling Pearl, whosoever has him cannot be poor, and whosoever wants him cannot be rich.

3. If *Christ be true and perfect God*, then Christ's Members are the greatest and happiest. *Christ is God Almighty's only Son. Believers are God Almighty's only Daughters. You read of God's Daughter, Psal. 45. Christ is the King, Believers are the Queen; Christ is the Bridegroom, Believers are the Bride; Christ is the Lamb, Believers are his Wife, Rev. 21. 9.*

What will you say? The Angels in Glory are in a very glorious State, and yet let me tell you, Believers in Christ be higher than Angels; they are Servants, we are *his* Members; they be Friends of the Bridegroom, we are the Bride; they have their personal Glory, we have the same Glory for Substance with Jesus Christ, *John 17. The Glory which thou hast given me, says Christ, I have given them.* Believers are nearer the Throne than Angels, and *this* doth wonderfully speak out, that we are higher than the Angels, *Rev. 5. The four Beasts are nearer the Throne than the Angels.* O Beloved, how are Believers advanc'd, how high are we become, poor Dust and Ashes, to be above Angels! And *this is* the great Happiness we get, by Christ's assuming our Nature, for the Salvation of our Souls.

Again, Christ's Members be not only the greatest, but the happiest; our renewed Condition *is* as good in Christ *as* it *was* bad in Adam. O Sirs, we are not more cursed out of Christ, than we are blessed in Christ: *Christ is as full of Life, as Adam was full of Death; Christ is as full of Sweetness to us, as Adam was of Bitterness to us.* Truly Soul, if thou canst say, *Christ is mine*, I will speak next, and say, Soul, thou hast that which *is* more worth than a King's Ransom, that which *is* more worth than all that which the Devil promised Christ, when he shewed him all the Kingdoms of the World. O the Happiness of poor Believers! *There is no Condemnation to them that belong to Christ Jesus, says Paul, Rom. 8. 1.* Therefore they are happy.

4. Is *Christ Jesus true and perfect God*? Then we infer from hence, that God's Love and Good-will to Mankind *was* very great, *That Jesus Christ should come from Heaven to take our Nature, that we might be Partakers of the Divine Nature.* Christ took upon him our Shame, that we

might be Partakers of his Glory. One Drop of his Blood is more worth than a Sea of ours, and yet he died our Death that we might live his Life; he suffered our Hell, that we might enjoy his Heaven.

Oh! how infinitely did he love us? He endured the sorest Pains, that we might enjoy the sweetest Pleasures. The Scripture tells us, that he came leaping; he came with such a good Will, *he came leaping*. As you know, when a Man goes leaping, you may know, that it is with a good Will: He came leaping and skipping in *Canticles*; *He came leaping upon the Mountains; and skipping upon the Hills*. Leaping, says Gregory, how so? Why, says he, *from the Throne to the Womb, from the Womb to the Cradle, from the Cradle to the Cross, and from the Cross to the Throne again*. This was his Leap. O Sirs, O Sirs, how much did this Jesus suffer for poor Believers. He was hang'd upon the Cross in Mount *Calvary*; that we might sit on the Throne in Mount *Sion*.

2. Use. Secondly, By way of Exhortation.

First, To Sinners, Unbelievers, and graceless Persons, I have a few Words to say.

O, Sirs, methinks I cannot but do towards you, as Christ once did towards *Jerusalem*; when he came nigh unto the City, he wept over it. Truly Sinners, your State is a weeping State, your State is a miserable State, you lye open to all the Wrath, all the Vengeance, all the Curses under Heaven. O, poor miserable Sinners, cannot you pity yourselves? The Lord of Heaven pity you. Did Jesus Christ come from Heaven to you Sinners, and will you not come out of your Sins to come to Christ? Did he come from his Father's Bosom, and left his Throne, and Crown, and all his Glory, to come to the poor lost World, and to dye and suffer here for poor lost Sinners? And what, Sinner, will this make no Impression on you? Let me tell you, Sirs, Christ came into the World for no other Reason, but only to dye for poor Sinners. It was the great Design of Christ to save poor Sinners.

Sirs, if you'll not credit me, look into the Scripture and then surely you'll believe it. *1 Tim. 5. This is a faithful Saying*, saith the Apostle, *and worthy of all Acceptation*

station, that Jesus Christ came into the World to save Sinners. Mark, Sirs, he came into the World to save Sinners : Christ hanged upon the Cross; and wept upon the Cross, and died upon the Cross to save Sinners. It was for poor Sinners, all the Hardships, all the Wants, all Tryals, Buffeting which he met with, it was for the sakes of poor Sinners. Christ hath suffered all this Woe and Misery for thee, and wilt thou not leave thy Swearing, Drunkenness, and Wickedness for Christ ? O, how canst thou answer this before God Almighty, that Jesus Christ, the King of Kings, should come into the World, and abase himself so much as to be in a mean Estate, and yet this should nothing affect you ? O, who will pity you when you are damned, and howling and roaring in Hell, that would not pity yourselves ?

O for the Lord's sake consider, that God should come and take our Nature, that he should take our Rags that we might wear his Robes ; and that, will you rather remain in your Sins, and dye, than to come to Christ for Life ? O, Sinners, for the Lord's sake put off your Beggar's Rags, that you may put on his lovely Robes. I have read of *Alexander the Great*, that when he came against a City, he used to set up a Candle, and if they yielded before the Candle was out, they should have quarter ; but if they stood out, they must expect nothing but hanging, drawing and quartering. O Sirs, Christ sets up a Candle to thee, and if thou wilt come in to-day, thou shalt have Mercy, or else there will be none. If all the Angels and Saints in Heaven should fall upon their Knees, and say, *O Lord, spare this poor Creature, one Dram of Mercy for him*, it would not be regarded, the Lord would not hear them. And therefore, for the Lord's sake, consider, Men are sentenc'd not only for their sinfulness, but for their slothfulness ; Men may perish for being Servants that are unprofitable, as well as for abominable Sinners. Methinks you should take as much delight in these Precepts that enjoin Holiness, as in those Promises that assure Happiness. If the Day of Mercy find you graceless, the Day of Judgment will find you speechless ; tho' you may resist

the Judgments that he *lays* before you, yet you can never resist the Judgment that he *lays* upon you; there is no standing before Christ, but by standing in Christ: Ungodly Men fear no Wrath, because they feel no Wrath; because they sin unpunish'd, they think there is no Punishment for their Sins; because he goeth on to spare them, they go on to provoke him; as he adds to their Lives, they add to their Lusts; because he is very merciful, they will be very sinful; because he is very good, they will be very bad; because Justice winks, Men think it is blind; because he doth not reprove them for their Sins, therefore they think he doth approve them in their Sins. But enraged Justice will avenge the Quarrel of abused Mercy. The longer God forbears not finding Amendment, the sorer he strikes when he comes to Judgment.

O Sinners, tho' the Patience of God be lasting, it is not everlasting; if by the Warning-piece of God you be not reform'd, you shall be consum'd; the longer God is fetching about his Hand, the heavier will be the Blow when it comes: *I gave her space to repent of her Fornication, but she repented not. What follows? Behold, I will cast her into a Bed, and they that commit Adultery with her,* Rev. 2. 21, 22. The Day that begins in Mercy, may end in Judgment; God is silent as long as our Sins will let him be quiet, but know, that God hath Vials of Wrath, filled with Indignation, for Vessels of Wrath sifted for Destruction: If God's Mercy do not draw you to Repentance, God's Judgments will drive you to Destruction; the Sea of Damnation shall not be sweetned with a drop of Compassion. O Sinners, either seek out a Saviour to deliver you from the Wrath of God, or else find out a Shoulder to bear up under the Wrath of God. O that you would but consider your Ways! Has not God said, That no *Swearers*, or *Drunkards*, nor *Whoremongers*, nor *Adulterers*, shall enter into the Kingdom of Heaven? And such are some of you, God knows it, and your Conscience knows it, and yet you flatter your selves, and speak Peace to your selves, when God speaks not a Word of Peace to you. O Sinners, think of this before the bottomless Pit hath shut

shut her Mouth upon you! O do no longer neglect God, and your own Salvation! *Heb. 2. 3. How shall we escape, if we neglect so great Salvation?* If you neglect the great Salvation, you cannot escape the great Damnation.

Secondly, Believers, let me beseech you to stand fast, and to hold fast that which you have already, *Rev. 2. 25. Be thou faithful unto Death, and I will give thee a Crown of Life.* He hath a Crown for Runners, but a Curse for Run-aways. As you look for Happiness as long as God hath a Being in Heaven, so God looketh for Holiness as long as you have a Being on Earth. *As many as walk according to the Rule, Peace be unto them, Gal. 6. 16.* To tread in any other Path on Earth, is but to mistake your way to Heaven, whilst you are on this side Eternity: You must hold the Scepter of Grace in your Hands, till God sets the Crown of Glory upon your Heads. This is the sparkling Diamond that is set in the Apostles Crown. *2 Tim. 2. 2. I have fought a good Fight, I have finish'd my Course, I have kept the Faith.* O Believers, it will be your Happiness, your Glory, your Honour another day, if in *this* day ye be found faithful. O do not turn your Backs upon the Truths of God, as too many in your days have done; they have gone from one Religion unto all, till at last they have come from all Religion unto none. That Man's Beginning was in Hypocrisy, whose ending was in Apostacy. Indifferency in Religion is the next step to *Apostacy* from Religion. O do not make him a Stone for stumbling, that God hath made a Stone for building. If the golden Chain of Duty will not hold you, the iron Chain of Darkness shall bind you; if you abuse your Liberty in one World, you will lose your Liberty in another. If you had made as much Conscience in your Liberty, as you have had Liberty for your Conscience, it had been well that Soul was never related to Christ, that Soul was never devoted to Christ. There is no obtaining the Prize of Happiness without running the Race of Happiness.

O, for the Lord's sake, do not begin in the Spirit and end in the Flesh. O do not put your hand to the Plow and look backward; be not true to the Father of Lies, and false to the God of Truth, Keep close to the Son of God, to

the Word of God, to the Ordinances of God, to the Day of God, to the Ministers of God, to the People of God, and thou wilt be safe, *Gal. 6. 9. Be not weary in Well-doing, for in due season you shall reap, if you faint not.* I shall wind up all with that Saying of Ignatius, *They who adhere to them, who adhere not to Truth, shall never inherit the Kingdom of God.*

The Everlasting Father.

Cant. V. 16. *He is altogether Lovely.*

The Doctrine. *That Jesus Christ is infinitely and superlatively Lovely.*

MAN is the Excellency of the Creature, the Saint is the Excellency of the Man, Grace is the Excellency of the Saint, Glory is the Excellency of Grace.

I now proceed to a fourth Title, and that is, *The Everlasting Father.* For this see *Isa. 9. 6.*

Beloved, we have shewed you from the third Title, *Mighty God*, that Jesus Christ is true and perfect God, a mighty God, mighty with God, mighty as God, the great and mighty God. But now this fourth Title holdeth him forth to be a Father, not only a Father, but an everlasting Father. *The Everlasting Father.*

The Proposition which I shall lay down from this Title is this, *That God in Christ is a Believer's everlasting Father.* That I may clear up this Point, I shall lay down these Truths.

1. That God in Christ, the everlasting Father, hath begot himself in us, and us in himself; *He is both the Author and Finisher of our Faith*, *Heb. 2.* of all our Joy, of all our Life, of all our Salvation; he is a Father ever begetting and bringing forth himself in us. His Light is in us, his Love is in us, his Nature is in us, his Wisdom is in us, his Power and Strength is in us. *Of his Fulness have we all received, Grace for Grace*, *Joh. 16.* We Believers, we in time past, we in time present, we in time to come; we that were, we that are, we that shall

shall be hereafter, shall receive of his Fulness; and therefore he is called the *Everlasting Father*.

He is the Sun, we are the Beams; he is the Fountain, we are the Streams; he is the Root, we are the Branches; he is the Head, we are the Member; he is the Father, we are his Children. And hence it is that Believers are called his Off-spring; *We are the Off-spring of Christ*, saith the Apostle. In Creation God hath given us to ourselves, but in Redemption he hath given us to himself. 'Tis a greater Favour to be converted, than to be created: Yea, far better to have no Being, than not to have a new Being. 'Tis only the new Creatures that are Heirs of the new *Jerusalem*.

2. God in Christ calleth all his Children by his Name, he putteth his Name upon them. Do you mark, Sirs, *I will write upon them the Name of my God*. Rev. 3. 12. The Saints are called godly from God, Christians from Christ, spiritual from Spirit, and heavenly from Heaven; because their Conversation is there, because their Head is there, and they be the Heirs of Heaven. So the wicked be called devilish from the Devil, cursed from the Curse, Worldlings from the World, and Sinners from Sin. O the difference, the great difference that there is between the Names of Saints, and the Names of the Wicked. The ungodly he called Dogs, Vipers, Swine, Thorns, and ravening Wolves, who lick up, who suck the Blood of the Innocent; but the Saints they are Jewels, Kings, Doves, Lillies, and Heirs of Glory. And hence it is, that some good Men have gloried more in their Name *Christian*, than in their Name *Emperor*; and have thought it a greater Honour to be a Member of Christ, than to be a King upon a Throne; a greater Honour to be one of *Christ's little Ones*, than one of the World's great Ones.

Indeed, Sirs, a good Heart is better than a great Estate; inward Holiness better than outward Happiness; a Christ without Honour is better than Honour without a Christ; Piety without Prosperity is better than Prosperity without Piety; Goodness without Greatness is better than Greatness without Goodness. That's the *Second*.

3. God in Christ is a Father, who is tender and full of Bowels of Mercy and Compassion towards *his* poor Children : When we were full of Blood, then he was full of Bowels. Christ is more tender of *his* Body mystical, than he was of *his* Body natural. He suffered *his* Body natural to be hungry, to be thirsty, to be weary, to hang upon the Cross, to be pierced and bored with Nails upon the Cross. O he went into the Furnace to keep us out of the Flames ! But for *his* Body mystical, O how tender is he ! He loves them, pities them, smiles upon them ; he carries them in *his* Bosom, and dandles them on *his* Knees. O they are the Beauty of *his* Eye, the Joy of *his* Heart ! He cannot endure to see them wronged, injured, or abused ; every Blow they have goes to the very Heart. *Saul, Saul, why persecuest thou me ?* You see how tender Christ is of *his* Body mystical. This is our Jonas, who threw himself into the Sea of *his* Father's Wrath, to save us from drowning ; he that shut up the Door of Hell, to keep us from Perdition, and hath opened the Gate of Heaven, to let us into Salvation. That's the third.

4. God in Christ is a Father that layeth up for *his* Children ; he giveth them something in Possession, but more in Reversion ; a little in Hand, and a great deal in Hope.

1. He gives them something in hand ; he laveth out for us ; he gives us Air to breathe in, and Earth to tread upon ; he gives us the Sun, Moon, and Stars, Wind, Water, and Fire ; he gives us the Fishes of the Sea, Beasts of the Earth, and Fowls of the Air. Poor Men liveth by Death, our natural Life is preserved by the Death of the Creature, and our spiritual Life by the Death of our Saviour ; so that I may say, we live by Death. 'Tis Man's Duty to serve God, since God has made all the World to serve Him. In 1 Tim. 6. 17. the Apostle, who giveth us richly all things to enjoy. Mark, he doth not only give us some things, but all things, not only all things, but all things richly to enjoy.

2. God in Christ is a Father that layeth up for *his* Chil-

Children, as well as layeth out. *Psal. 13. 19. O how great is thy Goodness which thou hast laid up for them that fear thee ! David wonders at it ; O how great is thy Goodness which thou hast laid up ! So in 2 Tim 4. 8. Henceforth is laid up for me a Crown of Righteousness. What, only for you, Paul ? No, not only for me, but for all them that love his appearing. So again, see another Scripture for this. 1 Cor. 2. 9 As it is written, saith the Apostle, Eye hath not seen, nor Ear heard, neither can it enter into the Heart of Man to conceive. Why, Sirs, what is this which Eye hath not seen, nor Ear heard, neither can it enter into the Heart of Man to conceive ? Why, mark ; The things which God hath prepared for them that love him.*

O Beloved, God gives *his* Children the best Portion, the richest Portion, the greatest Portion, all things be theirs ; Life is theirs, Death is theirs, things present are theirs, things to come are theirs ; God is theirs, Christ is theirs, the Spirit is theirs, Heaven is theirs. And what can they have more ? 1 Cor. 3. 23. God gives *his* Children in this World a Talent of Grace, and in the World to come a Talent of Glory. They shall wear Christ's Crown above, who wear his Cross below.

5. God in Christ doth protect and defend his Children from their Enemies, from Satan, from Sin, from the World, from the Curse, from the second Death, which is Hell ; *Rev 2. 11. He that overcometh, shall not be hurt by the second Death.*

Mark ; A Believer may feel the Stroke of Death, but he shall never feel its Sting ; the first Death may bring *his* Body to Corruption, but the second shall never bring his Soul to Damnation : Though he may live a Life that is Dying, he shall die a Death that is living. He that is housed in Christ, shall never be housed in Hell. God protects *his* Children from all Wrongs and Injuries. *Psal. 105. 14. He suffers no Man to do them wrong ; yea, he reproveth Kings for their fakes. Pray mark the Phrase well. Sirs, if Kings will lay on Saints the Hands of Violence, God will lay on Kings the Hands of Vengeance ; He reproveth Kings for their fakes.*

If Kings should ever wrong the poor Saints for Christ's sake, Christ will reprove Kings for the Saints' sake; so saith the Word of God. They that be Gods before Men, be but Men before God. If Men will throw Saints into Prison for their Piety, God will throw them into Hell for their Iniquity. Mark what the Prophet says in *Isa. 30.* pray mark the Phrase, *To-phet is prepared of old, yea, for the King it is prepared.* As if to be the Prophet should speak so downright, as though Hell were chiefly prepared for great unrighteous Men.

O Sirs, Hell is prepared for great Men, as well as mean. Those to whom God bestows great Mercies, if they abound in great Vice, God will inflict great Punishment; how shall they be able to lift up their Heads before Christ, who do lift up their Hands against him; *The Kings of the Earth stand, and the Rulers were gathered together against the Lord, and against his Christ, Acts 4. 26.* Christ will pass a Sentence upon every Sentence that hath past. He that saith, *Come ye blessed,* will also say, *Go ye Cursed.* That's the Fifth.

God in Christ is a Father that teacheth his Children, and instructeth his Children; *Thy Children shall be taught of the Lord, Isa. 54. 14.* All God's Children be taught of God; God teacheth all his Children; and what doth he teach them? Why, among other things, he teacheth his Children these Six Lessons.

1. He teacheth them to deny themselves. A true Believer will lay down his Lusts at Christ's Commands, and his Life for Christ's sake. 2. Christ teacheth 'em Contentment. Here is another Divine Lesson, which Christ teacheth his Children. A Believer will be contented to bear the Wrath of Men for him, who bore the Wrath of God for him. 3. The Vanity of the Creature. He teacheth us that all things below be but *Vanity and Vexation of Spirit.* 4. The sinfulness of Sin. 5. The deceitfulness of the Heart. 6. The right Knowledge of himself. O Christians, have ye learned these Lessons? Then let all your Actions be Christ-like, and walk as you have him for an Example: he lived to teach us how to live; and he died

died to teach us how to die : He that will not follow the Example of *Christ's* Life, shall never be saved by the merits of his Death. As he is the Root on which a Saint grows, so he is a Rule by which a Saint squares : If he be not thy *Jacob's* Staff to guide thee to Heaven, he will never be thy *Jacob's* Ladder to mount thee up to Heaven. We should be as willing to be rul'd by *Christ*, as we are willing to be saved by *Christ* ; God made one Son like to all, that he might make all his Sons like to one. If the Life of *Christ* be not your Pattern, the Death of *Christ* will never be your Portion. That's the sixth.

7. God in *Christ* is a Father, that stamps upon all his Children, the lovely Image of *Jesus Christ*, they resemble him to the very Life ; as it was said of *Constantine's* Children, they resembled their Father to the Life. So we may say of Believers, they resemble *Christ* to the Life ; God will suffer no Man to wear the Livery of *Christ* upon him, who hath not the Likeness of *Christ* within him, 2 Cor. 3. 18. We all (saith the Apostle) beholding with open Face as in a Glass, the Glory of the Lord, are changed into the same Image, from Glory to Glory ; as by the Spirit of the Lord. O Sirs, what a rare Jewel is Grace ? the God of Grace calls it Glory, mark, from Glory to Glory ; Grace is called Glory ; from Glory to Glory : That is from one degree of Grace to another ; Grace is Glory militant, and Glory is Grace triumphant ; Grace is Glory begun, and Glory is Grace made perfect ; Grace is the first degree of Glory, Glory is the highest degree of Grace ; Grace is the Seed, Glory the Flower ; Grace is the Ring, Glory the sparkling Diamond in a Ring ; Grace is Glory's Infant, and Glory the perfect Man of Grace ; Grace is the Spring, Glory the Harvest ; the Soul of Man is the Cabinet, the Grace of God is the Jewel ; *Christ* will throw away the Cabinet where he finds not the Jewel : He that created us in his Image will restore us to his Image. This is the 7th Particular.

8. God in *Christ* is a Father that never dies ; other Fathers be dead and gone, our Father *Abraham's* dead, our Father *Isaac* is dead, our Father *Jacob* is dead, and others be dead and gone ; O but God in *Christ* is a Father that

lives for ever, that loves for ever, that reigns for ever. He's the Father of Eternity, in Eternity, from Eternity, and to Eternity. He *was* always, *is* always, and shall be always, and cannot but be always. *Rev. 8. Christ is the same before Time, in Time, and after Time, Heb. 13. 8. J-hus Christ is the same, says the Apostle, yesterday, and to day, and for ever; of him, from him, and thro' him, and to him, and for him, are all things, Col. 1. 16.*

9. God in Christ is a Father that correcteth *his* Children. All whom God loves he chastiseth, tho' he loves not to chastise. God hath one Son without Sin, but no Son without Sorrow. He had one Son without Corruption, but no Son without Correction, *Heb. 12. 6. For whom the Lord loveth he chastiseth, and scourgeth every Son whom he receiveth, Rev. 3. 16. As many as I love, I rebuke and chasten. Afflictions are Blessings to us, when we can bless God for the Afflictions.*

Christ tells us, that he that will be *his* Disciple, must deny himself, take up *his* Cross, and follow him, *Mat. 16. There is a fourfold self that must be denied for J-hus Christ, or else we cannot be his Disciples.*

1. A sinful self. 2. A natural self. 3. A self-righteousness. 4. A Self-gain or Lucre. Sinful self *is* to be destroyed, and natural self *is* to be denied. We cannot enjoy ourselves till we deny ourselves. God *is* as far from beating *his* Children for nothing, as he *is* from beating *his* Children to nothing.

The Application. Is it so, that God in Christ *is* a Believer's everlasting Father? O then, what *is* so sweet a Good as Christ! and what so great an Evil as Sin! O love Christ more, and hate Sin more. Christ bringeth Life with him, a Life of Grace, a Life of Comfort, a Life of Glory; but Sin brings Death with it, Death of Body, Death of Soul, Death here, and Death hereafter. O, the Blood of Christ speaketh better things than the Blood of Abel! Abel's Blood cried for Vengeance, but Christ's cried for Mercy. He *is* the Pearl of great Price, for which the rich Merchant sold all he had, and bought it, and found more Joy in this Pearl than ever he did with all that he had. O therefore, let me beseech you, that are his Children, to love him, and to
serve

serve him; he is our everlasting Father. therefore do his Will on Earth, as the Angels do in Heaven. You cannot complain of him for Want of Mercy; O, let him not complain of you for Want of Duty! So good hath he been to you, as that he hath not been wanting to you for any thing; and will you be wanting to him in every thing? A Son honoureth his Father, and the Servant his Master: *If I then be a Father, where is my Honour? if a Master, where is my Fear?* Mal. 1. As a Father, so will he be reverenc'd for his Goodness; as a Master, feared for his Goodness. O, what is that little he desireth of you, to that much he deserveth from you? If Honour be not due to him, bestow it not; if it be due, deny it not. If God do great things for his Children, he will not accept of small things from them. Do but see the great Out-cry that God makes against his own Children, *Isa. 3. Hear, O Heaven, and be astonish'd, O Earth!* What is the matter? *I have nourish'd and brought up Children, and they have rebelled against me.* The nearer the Relation, the greater the Obligation. Christ is related to them as a Lord to his Servants, as a Father to his Children, as a Prince to his Subjects, as a Head to his Members. Where the Relation is nearest, there the Provocation is greatest. It is more pleasing to see Rebels become Children, than it is to see Children become Rebels.

What Mother can endure to see those Lips that drew her Breast suck her Blood? O Christians, you are more known to God than to others. You do not look for so much Splendor from the Burning of a Candle, as from the Shining of the Sun; nor so much Moisture from the dropping of a Bucket, as the dissolving of a Cloud: *To whom much is given, of them much shall be required.* God doth not expect much where little is bestow'd, nor accept little where much is receiv'd. *Hear ye the Words of the Lord, O Children of Israel, you only have I known of all the Families of the Earth,* Amos 3. 2. God hath exalted you above others, and therefore you must do more for God than others. It was a great Blemish to *Hzekiah*, that his Returnings were not answerable to his Receivings.

O Believers, let me beseech you to do much, to love much, to give much, to pray much, seeing you have received much. I shall wind up all with a Word of Comfort, to you the Children of God.

O Sirs, God in Christ is your Father, your loving Father, your *Everlasting Father*, and you are his Children; therefore fear not, it shall go well with you here and hereafter, *Luke 12. 32. Fear not little Flock, for it is your Father's good Pleasure to give you the Kingdom.* He will with-hold no good thing from you, *Pf. 84. 11. He gives Grace and Glory unto you.* Grace is the Silver Link that draws the Golden Link of Glory after it.

Prince of Peace.

Cant. V. 16. *He is altogether Lovely.*

The Doctrine. *That Jesus Christ is infinitely and superlatively Lovely.*

WHere-ever Christ is a Priest for Redemption, he is a Prince for Dominion; where-ever he is a Saviour, there is he a Ruler; where he is a Fountain of Happiness, there he is a Fountain of Holiness; where he is a Redeemer, there he is a Refiner: where-ever he takes a Burden from off the Creatures Back, there he lays a Yoke upon the Creatures Neck. *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us, Isa. 33. 22.*

I shall now proceed to the fifth Title of Jesus Christ, which is *Prince of Peace*: This you have in *Isa. 9. 6.*

It is the Happiness of the Church of God, that altho' they cannot give Peace, yet they may get Peace; tho' they cannot settle it on Earth, yet they may seek it from Heaven; Peace is the well-Being of all other Enjoyments, all other Mercies suck their Livelyhood at the Breast of Peace, it is the Mother of all Prosperity: as the Life of old *Jacob* was wrapt up in the Life of the Lad *Benjamin*, so is all Happiness wrapt up in Peace. It is the Felicity of the Saints on Earth, and the Glory of the Angels in Heaven. When the old *Hebrews* wished any Happiness to any one, they only used this

Expression, *Peace be unto you*. From this Title of Christ, I shall lay down two Propositions. 1. That *Sions King* is a peaceable King. 2. That the Lord Jesus Christ, the *Prince of Peace*, is the Cause and Fountain of a Believer's Peace.

Doctrine. These two Points lye full in the Words, but I shall only speak to the latter, to wit, that Jesus Christ, the *Prince of Peace*, is the Cause and Foundation of a Believer's Peace. In the Prosecution of it I shall shew you four Things.

1. He is a Peace-bringer. 2. The Peace-maker. 3. The Peace-giver. 4. He is the *Prince of Peace*, or the Peaceable Prince.

1. Jesus Christ is the Peace-bringer, he brought in everlasting Peace by Righteousness, and not by a Sword, *Luke 2. 14. Peace on Earth, and good-will towards Men*. Why was the Bread of Life an hungry, but that he might feed the hungry with the Bread of Life? Why was rest it self weary, but to give the weary rest? Why was the *Prince of Peace* troubled, but that the troubled might have Peace? None but the Image of God, could restore us to God's Image; none but the beloved of God, could make us beloved to God; none but the natural Son, could make us Sons; none but the Wisdom of God could make us wise; none but the Prince of Peace could bring the God of Peace, and the Peace of God to poor Souls; And therefore he is called our Peace, *Eph. 2. 14*. Oh what is so sweet as a good Christ, and what so great an evil as Sin? The former brings us to Joy and Peace, the latter brings us to Woe and Misery.

2. He is the Peace-maker, as well as the Peace-bringer; He is the Peace-maker between God and Men; Sin is the great Make-bate between God and the Soul: Sin is the Wall of separation between God and us, but the Prince of Peace makes Peace between God and us. He paid all Debts, and took up all Controversies, and blotted out the Hand-writing, and hath broken down the Partition-wall, and made up the Breach between God and Man, *2 Cor. 5. 19. God was in Christ reconciling the World to himself*. Mark, 'tis in Christ:

Christ: So likewise elsewhere, *you who were sometimes far off, be made nigh by the Blood of Christ.*

O Sinners, Christ is our Peace-maker, the Prince of Peace makes Peace between God and us; he reconciles God to Man, and Man to God; so that tho' God might justly be displeased with us, yet his Son is well pleased. God is more pleased with a Believer for Christ's sake, than he was displeased with him for Sin's sake.

3. Jesus Christ is the Peace giver: Alas! poor Sinners, we have no Peace with Angels, no Peace with Conscience, nor one with another, till the Prince of Peace gives it us. *Peace I leave with you, Peace I give with you,* saith our Lord to his Disciples, *John 14. 27.* O, Sirs, he gives Peace with God, *Rom 3. 1. We have Peace with God, thro' our Lord Jesus Christ.* Christ gives that Peace to us, which the World cannot take from us. Worldly Troubles cannot overcome heavenly Peace.

4. He is a Prince of Peace, or the peaceable Prince. So he is filled not only Peace, but the Prince of Peace. Indeed. Beloved, he is all Peace to a Believer: *Her Ways are Ways of Pleasantness, and all her Paths are Peace,* speaking of Christ, *Prov. 17.* Mark, *all her Paths are Peace.* Now, what are the Paths? I shall name six unto you. 1. The Path of Repentance. 2. Of Faith. 3. Of Truth. 4. Of Self denial. 5. Of Obedience. 6. Of Holiness. These are all Paths of Peace, and peaceable Paths. O Sirs, there is no Peace to be found but in the Path of Peace. As all his Works be great and marvellous, so all his Ways are Peace and Pleasantness.

Secondly, His Gospel is a Gospel of Peace. 'Tis a great Mercy to enjoy the Gospel in Peace, but a greater Mercy to enjoy the Peace of the Gospel.

Thirdly, His Reward is Peace, *Isa. 57. He shall enter into Peace.* Here the Joys of Heaven are called Peace. The true Sons of Peace, and the peaceable Sons of Truth, shall be crowned with Peace, they shall enter into Peace.

And thus, Beloved, I have briefly, yea, I have fully proved the Point, that Jesus Christ is the cause and Foundation of a Believer's Peace.

Use. Now for the Application of the Point, I shall re-

reduce it to four Heads; for Information, Examination, Exhortation and Consolation.

1. By way of Information. Here we may see what great Need we stand in of Jesus Christ. O, Christians, is Jesus Christ the Cause and Foundation of all our Peace? Then we have no Right or Title to Peace, but by the *Prince of Peace*. *We have Peace with God*, saith the Apostle; but how? *thro' our Lord Jesus Christ*. We are reconciled to God in Jesus Christ. *And we who are far off*, saith *Paul*, *are made nigh by the Blood of Christ*. We are only acceptable in the Beloved.

So that, Beloved, 'tis all in Christ, and thro' Christ, that we have our Peace. A Christless Man is a peaceless Man: He hath no Peace with God, no Peace with Angels, no Peace with Conscience. 'Till we be Christ's Friends, we are our own Foes. 'Tis true, a wicked Man may speak Peace to himself, but God speaketh not a jot of Peace to him; he may speak Peace to himself, till he falleth into everlasting Fire. God is his Enemy, the Devil is his Foe, Angels hate him, all Creatures cry for Vengeance upon him. In *Iſa. 57. 21*. *There is no Peace to the Wicked*, saith my God. No, not a Word, not a Dram of Peace for a Person that is out of Christ. Therefore, O Sirs, consider in what Need you stand of the *Prince of Peace*.

2. It informs us, that to have Peace with our Creator and Maker, is the sweetest and best Thing in the World. O how infinitely sweet is Peace! What is sweeter than Peace? Alas! Goods are but Dust, Pleasures are but Toys, Wit is but a Flash, Beauty but a Blast, Honour but a Rattle, Life but a Vapour. O but Peace is sweeter than the sweetest, and better than the best of all those. First, Because he that hath Peace with God, may come boldly to God, *Heb. 4. 16*. Secondly, He that hath Peace with God, hath Communion and Fellowship with God, *1 John 1. 2*. *Truly our Fellowship is with the Father, and with the Son Jesus Christ*. Thirdly, He that is at Peace with God, is the Son of God. Peace is of all others the most sweet. O it is Wine to comfort us, and Bread to nourish us: It makes a Man live comfortably, and dye cheerfully.

3. If Jesus Christ the *Prince of Peace*, be the Cause and Foundation of all our Peace, why then he that wants the *Prince of Peace*, wants all good things; he is the miserablest Man in the World, that is without Christ, he wants Reconciliation with God, and an Interest in Christ; he wants the sealing and comforting of the Spirit, he wants Justification, Sanctification, and Adoption: he wants Pardon of Sin, and Freedom from the Dominion of Sin; he wants that Favour which is better than Life, that Joy which is unspeakable and full of Glory, and that Faith, a Dram of which is more worth than a King's Ransom: He wants those Riches which perish not, those Evidences for Heaven that fail not, that Love which dies not, that Kingdom which shakes not. O Beloved, how many things doth that poor Soul want, that wanteth a Christ: *He is wretched, miserable, poor, blind, naked*, Rev. 3. 17. Christ is a Pearl, and whosoever hath him cannot be poor, and whosoever wants him cannot be rich: Did but Men see all in this Pearl of Price, then they would sell all for the Pearl of Price.

4. If Jesus Christ be the Cause and Foundation of our Peace, then it is our greatest Concernment to get into Favour with this *Prince of Peace*. *Many seek the Rulers Favour*, saith the Scripture. But O seek the Favour of this Prince; poor Souls, without him there is no Mercy, no Peace, no Grace, no Glory, no Heaven, no Crown, no eternal Life. *For this is the eternal Life, to know the only true God, and Jesus Christ whom thou hast seen*, John 17. 4.

Use 2. Secondly, By way of Examination and Self-trial, the Trial of ourselves is the ready way to Knowledge of ourselves. O Christians, would you see your God, then cast your Eyes upward; would you see yourselves, then cast your Eyes inward. *Contemplation* is a Glassto see our God in; 'tis of greater Concernment to know the State of our Hearts, than to know the State of the Kingdom. And therefore I beseech you examine yourselves, that you may know whose you are while you live, and whether you shall go when you die, and what will become of you to all Eternity.

O Sirs, bring yourselves to the Trial, and try yourselves, and see whether you be in the Faith, and the Faith in you; Faith is such a Grace, that a Man cannot be saved without it, and no Man can be damned that has it. O see whether you be in the narrow Way that leadeth to Life, or in the broad Way that leadeth to Death; whether your Hearts be Chairs for Vice to sit in, or Thrones for Grace to Rule in; whether you are one of Christ's Spouses, or the Devil's Harlots; whether you are Heirs of *Heaven* or *Hell*; whether you be Satan's Bondmen, or God's Freemen: Examination is the beaten Path to Perfection, 1 Cor. 1. 26. *Not many Wise, not many Mighty, not many Noble are called.* 'Tis not always seen, that the sparkling Diamond of a great Estate, is set in the Gold-ring of a gracious Heart. A Man may be great with *Saul*, and graceless; rich with *Dives* and miserable: The Richest are oftentimes the Poorest, and the Poorest oftentimes the Richest. O how many thread-bare Souls may there be found under silken Coats and purple Robes! They who live most downward, die most upward; a Sight of ourselves in Grace, will certainly bring us to a Sight of ourselves in Glory; Those Sins should never make a *Hell* for us, that be a *Hell* to us.

Use 3. But it is time for me to turn my Speech into an Exhortation; and oh, that you would encourage me with your Resolution, to obey my Message this Day; that is, to make your Peace with the *Prince of Peace*, that you may be the true Sons of Peace, and the peaceable Sons of Truth, that you may be righteous before God, and holy before Men, that you may gloriously shine in Glory, and that you may have Peace with God, and with Angels, and with your own Conscience, and with one another. Well, Sirs, what say you in Answer to my Message? Shall the *Prince of Peace* be your Lord and Love, your nearest and dearest, your Joy and your Delight? Will you kiss the Son, will you make your Peace with the God of Peace, and give up your Souls and Lives to be rul'd by him? These things I exhort you to, and God expects them at your Hands;

hands; but that this Exhortation may stay with you, I shall back it with some pressing Considerations.

1. Consider God's Goodness and Good-will towards Men. God hath given you rich Means, that you may make and secure your Peace with God.

First, He hath given you the Lamb and the Gospel.

Secondly, He hath graciously given you Time and Opportunity.

Thirdly, Mercies and Afflictions: Mercies to draw you, and Afflictions to drive you.

Fourthly, He hath given you Preachers, both inward and outward Preachers. By outward Preachers, I mean the Ministers of Christ, who beseech and intreat you for Christ's sake, to be reconciled to God, and make your Peace with God. By inward Preachers, I mean your own Conscience that judgeth you, and reproveth you for your Sins and Abominations.

Fifthly, He hath given you Precepts and Promises. Precepts commanding you to do, and Promises assuring you of glorious Reward for your Doing.

Sixthly, The Spirit and Convictions, *Gen. 6. My Spirit shall not always strive with Man.* O, how long will you yet stand out against God? What have you to say against this? How can you answer this, when you and I shall appear before God's Judgment Seat? Have you any thing to say against this? O sad will be your End, unless you make Peace with God. And therefore, seeing God hath given these things to you, be sure to make and secure your Peace with him. *He that liveth in Sin without Repentance, shall dye in Sin without Forgiveness.*

2. God inviteth and wooeth you to come and make your Peace with him, *Isa. 55. 1. To every one that thirsteth, come ye to the Water, and he that hath no Money, come ye, buy and eat, yea, come and buy Wine and Milk without Money, and without Price.*

Beloved, here are three Comes in this Text, to shew the infinite Willingness of God to save Sinners. So in *Rev. 22. 17. The Bride and Spirit say Come*, (here are three Comes again in this Text) *and whoever will, let him take of the Water of Life freely; and he that is athirst let him come:*

What,

What, are there none thirsty among you? Do none thirst for Christ, and Grace, and Heaven? Sirs, if you come here, you may have Grace, Mercy, and Happiness. Now, for the Lord's sake consider, wherefore is all this, but that you may make your Peace with God? Shall the God of Heaven call, and will you not hear? What, will you rather stay in your Sins, and dye, than go to Christ for Life? O Sirs, go to the *Prince of Peace* for Peace, that you may have it. If you do not lay your Sins to your Hearts, that you may be humbled for them, God will lay them to your Charge, that you may be damn'd for them.

3. A third Consideration is, Either you must take of God's Goodness or Fury. There is not a Man, Woman, or Child amongst you, but must partake of the one, or the other. Your Portion either will be Joy or Sorrow, Desolation or Consolation. If you be not Trees for Bearing, you must be Trees for Burning. If you are not for Fruit, you must be for Flames. If you do not swim in the Water-works of Repentance, you shall burn in the Fire-works of Vengeance. If you will not make your Peace with God, that you may have Heaven, you shall go to Hell for not making your Peace. One of them you must do. O, Sirs, I have set Life and Death, Heaven and Hell, Bitter and Sweet before you this Day: Will you make your Peace with God, or no? Will you still go on in Wickedness, breaking his Laws, grieving his Spirit? Will you dye a natural Death before you live a spiritual Life? I say say then, if you live so, and dye so, you shall be damn'd with the Damned, and punish'd with the Punishment of Hell, and be sent to Hell with Loads of Wrath on your Backs. *You shall have your part in that Lake which burns with Fire and Brimstone, which is the second Death. He that believes shall be saved, and he that believes not, shall be damned,* Mark 10. 16. O, Sirs, 'tis better to repent without perishing, than to perish without repenting; and therefore look to it as well as you will. Are you able to deal with God? Alas! alas! all the World is but a Drop of Water, in Comparison of God, and therefore make your Peace with

with him, *Heb. 2. 3. How shall we escape if we neglect so great Salvation?*

4. Consider what the damned in Hell would give for those Offers of Mercy that are now offered to you: Certainly they would give ten thousand Worlds if they had them, for those Opportunities which you enjoy. Should God say to poor Wretches that are now suffering in Hell for their Drunkenness upon Earth, and their Whoring and Abominations, as he doth to us, *Come unto me all ye that are weary and heavy laden, and I will give you rest*; how earnestly would they run, and catch the Word out of God's Mouth.

O Beloved, the Devils are too well acquainted with Misery, to put by Mercy if it were offer'd to them. But alas, alas, poor damned Wretches, there is no Dram of Mercy for them, no, not so much as a drop of Water for them, not one drop of Water to cool their flaming Tongues. O that you would consider this, and make your Peace with God before Death comes, which may be the next Night for ought you know; if you lose your golden Season, you lose your Souls. O therefore make your Peace with God, that it may not be said to you, as it once was to *Jerusalem. Luke 10. 41. Ob that thou hadst known in this thy Day, the things that concern thy Peace, but now they are hid from thy Eyes.* Here was a weeping Word, a sad Word to *Jerusalem*. Alas, now it is hid from their Eyes, their golden Season is gone, there is no Peace to be had, and therefore I beg of you, as though I were Condemned, and begging for my Life, so I beg of you in the Bowels of Christ, and for your Souls sake, make your Peace with God.

5. Seriously consider the multitude of Sins thou art guilty of, even more than the Hairs of thy Head, or the Sand on the Sea-shore, or the Stars in the Heaven, which are innumerable, saith *David. They are more than the Hairs of my Head, Psal. 40. 12* Alas, one of thy Sins were enough to sink thee into Hell for ever: What advantage doth *Dives* reap in Hell, of all the delicate Banquets he had on Earth? O think of that time wherein you shall be afraid of nothing but your Wickedness.

kedness, and glory in nothing but your Holiness. Sin is like a Serpent in the Bosom that is stinging, or like a Thief in the Closet that is stealing, or like Poyson in the Stomach that is poysoning, or like a Sword in the Bowels that is killing. Some are in Hell already for the same Sin thou livest in, and if thou livest and diest without Christ, thou shalt e'er long be with them; therefore, I say, make thy Peace with God.

6. Consider that there is more Bitterness following upon Sin's ending, than ever there was Sweetness flowing from Sin's actings; you see that nothing but Well in its Commission will suffer nothing but Woe in its Conclusion. It is better here to forego the Pleasure of Sin, than hereafter to undergo the Pain of Sin. You that sin for your Profit will never Profit by your Sins. He that like the Works of Sin to do them, will never like the Wages of Sin to have them. Sin is both shameful and damnable; it shameth Men in this World, and damneth them in the other World. It's like *Judas* that at first salutes us, but at last betrays us; or like *Dilila*, to smile in our Faces, and betray us in our Enemies hands. O Sinners, think of this, and part with your Sins, that you may meet with your Saviour, and make your Peace with him.

7. Consider the heavy Judgments that hang over your Heads; you lye open to all the Judgments in this Life, and Torments in the Life to come. O you Sinners, the Day is hasting upon you, wherein you will have Misery without Mercy, Sorrow without Succour, Pain without Ease, Punishment without Pity, and Torment without End, unless Repentance do prevent. 2 *Thes.*

7. *The Lord Jesus shall be revealed from Heaven with his mighty Angels in flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power; O let the hearing of this prevent the feeling of this poor Sinner.*

8. And lastly, If none of the former Arguments or Considerations prevall with you to make your Peace with the *Prince of Peace*, yet let this one, I beseech you; and that is

the readiness and willingness of God to give Christ, and Christ to give himself to you. O Sinners, is God willing to give his Son, and are you not willing to receive him? Consider the willingness of God, *Bold, I stand at the door and knock, if any Man hear my Voice, and open the door, I will come in unto him, and will sup with him.*

Mark, Sinners, Here behold I stand. Who? I, I that have Heaven to give; I that have a Crown to give; I that have all Joys to give; I that have *Myself* to give; I stand and knock, do you see this, poor Sinners? Who is it stands at the door of your Hearts and knocks? Why, it is the King of Saints, the Prince of Peace, The mighty God, and will you not open to him? What are you unwilling to be saved, to go to Heaven, and be happy for ever? What are you unwilling to be delivered from Satan, from Sin, and from the flames of Hell? If you be willing, then make your Peace with God; for God is willing to open Heaven to you, if you be willing to open your Hearts to him. He is willing to save you, if you be willing to be saved. He is willing to give you Christ, if you be willing to receive a Christ. And therefore poor Souls, let these considerations provoke you to go for Life to the Lord of Life; to go for Peace to the Prince of Peace; to go for Grace to the God of Grace. Were Men so diligent to do their best, God is so indulgent he would forgive the worst.

The Elect Precious.

Cant. V. 16. *He is altogether Lovely.*

The Doctrine. *That Jesus Christ is infinitely and superlatively Lovely.*

WHO can be weary of preaching, or hearing, or reading, or learning Christ, who is so precious and lovely. *Mahomet* is the *Turks* love, *Moses* is the *Jews* love; but *CHRIST* is a Believer's love.

I shall now make some entrance upon Christ's 6th famous and lovely Title, *The Elect Precious*: This you have in 1 *Pei*. 2. 6.

From

From this excellent Title, I shall lay down two Propositions.

Doct. 1] First, *That Jesus Christ is the Mediator, is God the Father Elect.* I pray mark, Sirs, there is a threefold Elect of God.

1. The *Elect* Jesus Christ, *Isa. 42. 1. Behold my Servant, my Elect*, saith the Father, (speaking of Christ).

2. The *Elect* Angels, *1 Tim. 21. I charge thee before God, and our Lord Jesus Christ, and the Elect Angels.*

3. The *Elect* Saints, and for this see *Col. 3. 12. Put on therefore, as the Elect of God, holy and beloved Bowels of Mercy.* But, alas! what are the *Elect* Angels, or *Elect* Saints, to the *Elect Precious*? It is only Blessed Jesus that is the *Elect Precious*, and precious to the *Elect*. But I shall not stand upon this Point, but proceed to the Second.

Doct. 2. And that is this, *That a crucified and glorified Christ is very precious to all believing Saints.*

In handling of this precious Point, I shall shew you five Things.

1. That *He is precious.* 2. That *He is most precious;* 3. *He is all precious.* 4. *He is always precious.* And, 5thly, *Why he is so precious.*

1. That *He is precious.* Jesus Christ is precious three Ways; to God, to Angels, to Saints.

1. *To God the Father.* And this will appear by what God the Father had said himself of the Son, *Isa. 42. 1. My Elect, in whom my Soul delighteth.* Here you see, Christians, what God said of Christ. *The Soul of God delights in the Son of God.* So again, *Mat. 3. 27. This is my beloved Son, in whom I am well pleased.* Mark here, not only pleased, but well pleased.

O how precious is Christ to God the Father! The Lord Jesus, tho' he was a Man of Sorrow, yet he was not a Man of Sin; he had Correction, but no Corruption; he that was a Way to others, never went out of the Way himself. Jesus Christ must needs be precious to the Father, because he never displeased him in any thing, but pleased him in every thing, *1 John 8. 29. Christ there speaking of himself, I do always the things that please him,* said our Lord Jesus.

O Friends, it will be your Glory, your Crown, your Honour and Happiness another Day, if in this Day you do the things which please God. So did Christ here, *I do always those things that please him.* Christ went about doing good, he must needs please the Father, *for he went about doing Good,* Acts 10. 38. He did not always stay in one Place, *but he went about doing good.*

And truly Sirs, if People were not made better by his coming, they might thank themselves; for *he went about doing good.* As he never was ill employ'd, he was never unemploy'd; as he open'd the Scriptures to our Understandings, so he open'd our Understandings to the Scriptures. That's the First,

2. He is very precious to the Angels, as well as to the Father; the Angels were very joyful at the Birth of Christ their Lord, *They sung Praises to God on High,* Luke 2. 14. See with what Joy and Triumph the Angels sung at the Birth of Christ! O how precious is Christ to the elect Angels!

The Angels adore him, *Let all the Angels of God worship him,* Heb. 2. 6. The Lord of Hosts is worshipped by an Host of Angels. *Let all the Angels of God worship him.*

Secondly, The Angels desire to pry into the Mysteries of the Gospel of Grace, as you may see, 1 Pet. 1. 12. The Angels, tho' they are glorious to all Eternity, look upon it not below 'em, to pry into Christ's Mystery. O Sirs, the Angels are desirous to know these things which we neglect to know.

Thirdly, The Angels stand before him as waiting Men before God, and to serve such as are God's; when he bids them go, they go; come, and they come; do this, and they do it. They do all his Commands, *Psal 103. 20.*

Jesus Christ is the Creator of Angels, the Lord of Angels, the Prince of Angels, the Head of Angels, Col. 1. 16. The Son of God is very precious to the Angels of God. Do you see, Sirs, how precious Christ is to the Angels of God? And well he may, for indeed he is the precious Jewel in the Cabinet of Glory.

3. Jesus Christ is precious to the Saints, as well as to the Father and Angels, 1 Pet. 2. 7. You have there a full Text unto this purpose. *Unto you therefore that believe, he is precious.* Mark here, unto you, what you? *To you therefore that believe, he is precious.* He is precious indeed to them that believe, and no wonder he is a Believer's All. Now, that which is his all, must needs be precious; Christ is his all, he is all that he hath, he is all that he enjoys; Christ is all that he is worth, he is all that they are, they are no such thing without him, they have nothing without him; whatever they are worth, 'tis he that maketh them worth it; 'tis not worth a Man's while to live, unless he live in Christ. Christ is the Gain of a Believer, living or dying; so that whatever is good for a Believer, he must say, for this I am beholden to Christ, saith he, *All things are yours, and ye are Christ's.* Now, Sirs, let me give you a more particular Account of the Christian's Worth, an Inventory of his Estate; and all along I shall shew you, that Christ is the worth of all that. What is it that maketh a Believer so precious and excellent? Why, 'tis such things as these.

1. He is a living Man. 2. He is a seeing Man. 3. He is a Person of Honour. 4. He hath a great deal of Joy, and hopes of more. 5. He is righteous and holy: In a word, he is saved at last. These are the things that make a Christian so excellent a Person, and he hath none of these but by Christ, and he hath all this alone by Christ.

1. This is the Excellency of a Christian, that he is a living Man; there's no Man on Earth can in a spiritual Sense be called a living Man, but a Believer. All Men be dead Men but they that believe. You know it was said of the Prodigal while he lived in his Sin, he was dead, *This is my Son that was dead, and is now alive;* when he believed, then he was alive.

Now, Sirs, as it is in the things of Nature, Life is the most valuable thing which we have, *Skin for Skin, and all that a Man hath will he give for his Life;* a Man will rather part with his Livelihood than with his Life, because his Life is so dear to him. Now Beloved, if natural Life

be so desirable a thing, what is spiritual Life, that which is called the Life of God? Now, the Believer is the only living Man; every one Man is spiritually dead. But now, how comes the Believer to live? By whom doth he live? Why, 'tis Christ Jesus, *Gal. 2. 20. I am crucified with Christ, notwithstanding I live?* What crucified, and yet live! Yes, Christ was crucified, and yet lives. And so did Paul in a Resemblance and Conformity to Christ. *I live* (says he) *yet not I but Christ which lives in me; and the Life which I now live in the Flesh, I live by the Faith of the Son of God.* So that Paul will not call his Life his own, but only as he deriveth it from Christ. Christ lived in him, more than he himself lived.

2. The Excellency of a Believer lies in this, That he is a seeing Man. 'Tis Sight which puts the difference between Person and Person. It's a sad thing to be born blind, or to be blind after a Man is born. Now, all Men are born blind, or blinded after they are born, or both. Beloved, would you know how precious Sight is? Ask a blind Man who once could see. We read of a poor Man, who comes running to Christ, and cries out, *Lord have Mercy upon me.* Why, what Mercy was it he begg'd with so much earnestness? *O Lord, that I may receive my Sight.* Now, Sirs, if in Nature the having the Sight of our Eyes, be a thing that makes us so much the more excellent, than otherwise we should be without it. O then, how much value shou'd we put upon this spiritual Light, which refers to our Souls? We can much better want the Eyes of our Heads, than the Eyes of our Understandings. Now, in a spiritual Sense, no Man's a seeing Man but a Believer. No Man saw Christ savingly, but they who saw him believably. Every Man but a Believer walks in Darkness; nay, he is Darkness. The Apostle, *Eph. 5.* tells us to this purpose; *You were sometimes Darkness, now you are Light in the Lord; in the Lord Jesus Christ.* You see the Believer doth see, and how he comes to see; it is in the Lord that he sees. He was as dark as others, and as blind as others, till he was in the Lord; and so no sooner was he in the Lord, but he was Light in the Lord.

3. The Excellency of the Believer lies in this, That he is a very beautiful and honourable Person. Now, beauty and honour be the only ravishing things of this World. All but Believers be deform'd Persons, there's no beauty nor comeliness why they should be desired. But now the Believer is a very lovely beautiful Person. He is so in the Eyes of God, Ezek. 16. 13. *And I put a Jewel on thy Fore-head, and Ear-rings in the Ears; and so he goes on and says, Thou wast exceeding beautiful and didst prosper into a Kingdom.* But now mark how she came by this beauty, in the next verse, *And thy renown went forth among the Hea:hen for thy beauty, for it was perfect through the comeliness which I put upon thee, saith the Lord God.* She was not only beautiful in the Eyes of the Lord, but she had her beauty also from the Lord. And as they are thus lovely and taking in the Eyes of God, so also of Angels and Saints too. As glorious a place as Heaven is, the Angels think it not below them, to wait upon the Images and Pictures of Christ here below; that is, to wait upon Believers, and to be the Lord's Guardian here upon Earth: *Are they not ministering Spirits, sent forth to minister for them who should be Heirs of Salvation?* But this is not all they do for them, they will not leave them when they die, but take those lovely Souls, and transport them to a better Country than ever this World was to them; for it is no Paradox to say this, *That there's no Believer goes to Heaven, but goes into the Arms of Angels,* Luke 16. In that parabolical History of Dives and Lazarus, says the Text, *Lazarus died, and his Soul was carried by Angels into Abraham's Bosom.* That is, to Heaven. O what an honour have Believers in their Death, that the very Angels transport their Souls to Heaven! And they also are very lovely and honourable in the Eyes of all good Men; the truth is, there is scarce any Man fit Company for Believers, but Believers! And therefore, saith the Apostle, *Be not unequally yoked; Believers with Unbelievers.* Now, good Men are much taken with a Believer, though he is a real Stranger to them on all other Accounts; they are very fond of one another in this World, and had rather suffer

together, than live with other Men. Now this makes a Believer so excellent, that he's thus beautiful and honourable in the Eyes of God, and good Angels, and good Men. Now all the Beauty and Honour they have from Christ, see the Text before-quoted: *To you who believe he's an Honour.* So the Words be read, *'Tis Christ that makes them honourable in the Eyes of God, and in the Eyes of good Angels and good Men; and all that Beauty and Honour they have is through Christ, he is their Worth in every Capacity.*

4. That which makes a Believer so excellent, is, *That he hath Joy*, all other Men have no Joy, but that which is not worth the having.

Alas! the Joy of the Hypocrite, what is it, but *as the scratching of Thorns under a Pat?* But now a Believer hath a Joy that no Man intermedleth with, nor no Man partakes of. But how, where hath he his Joy? Why, in and from the Lord. *These things I speak*, says Christ, *that my Joy might be in you.* They have it from the Lord, and having it from the Lord, they rejoyce in the Lord. *We rejoyce in Christ Jesus*, says Paul, *and have no Confidence in the Flesh.*

5. Have they Hope? It is from Christ; and indeed none have Hope but they; for without God, and without Christ, and without Hope, are put together, in *Eph. 2. 12.* But now the Believer hath good Hope, and this bears up many times.

Alexander thought this so brave a thing, that when he gave this Man whole Countries, and to another vast Treasures, and being ask'd, *What he would keep for himself;* says he, *I will keep Hope*, for he thought it enough for so brave and great a Soul as his, to hope for that which would make him do whatever he was able to do, or any one could think.

The Hopes of Mercy, and Joy, and Peace, will carry a Man thro' thousands of Difficulties. Now the Believer hath this Hope, that he hath it from Christ, *Col. 1. 27. Christ in you the Hope of Glory.*

6. Are they wise, are they righteous, are they holy? And none be so but they; every Sinner is a Fool, and therefore

therefore in Scripture is called by the Name of a foolish Man; he plays the fool all the time he spends out of the Fear of God. All sinning time is fooling time.

Now the Believer is a wise Man, and he is a righteous Man, and a holy Man: But how comes it to be thus now? Take an Account of it in 1 Cor. 1. 30. Pray mark here; now Christ is the All of a Believer. Of him are ye in Christ Jesus, who of God is made to us, Wisdom, and Righteousness, and Sanctification, and Redemption. So that you see, if a Believer be a wise Man, he may thank Christ for it; if he be a righteous Man, if he be a holy Man, he may thank Christ for it; for he of God is made to us Wisdom and Righteousness, Sanctification and Redemption.

Lastly, in a word, Are they saved? And indeed, this is the Compliment: Ay, the Compliment of all the rest, Are they saved: And none are saved but Believers. For, says Christ, He that believes shall be saved; and he that believes not shall be damned.

The Believer is already in the State of Salvation, as the Unbeliever is in the State of Damnation; by Nature we are all Children of Wrath. Now, Faith in Jesus Christ is the means that God appoints to free us from being Children of Wrath. Now he that believes is past this, he shall not be condemned, he shall be saved. And how comes this to be saved? 'Tis by Christ, by believing in Christ. O, who is the Saviour but Christ? To be in Christ is Heaven below, and to be with Christ is Heaven above; but there is no Being with Christ above, if we are not in Christ here below.

Thus you see, Beloved, whatever it is that makes the Believer excellent and precious; it is Christ that makes him worth all that, he hath it all from Christ. Christ is his all in all. Now put altogether; and see if there be no great reason that Christ shall be precious to Believers.

2. As Jesus Christ is precious, so he's most precious. Angels are precious, Saints are precious, Friends are precious, Heaven is precious, but a Christ, a Saviour, is ten thousand times more precious than those. A Believer

had rather have Christ without Heaven, than Heaven without Christ. *Whom have I in Heaven but thee, and there is none upon Earth which I desire besides thee, Psal. 73. 25.* Let a Believer search Heaven and Earth, yet he will find nothing comparable to God; to be like him is our Happiness, and to draw near him is our Holiness. You will say, Beloved, Life is precious, Freedom is precious, Health is precious, Peace is precious, Food and Raiment is precious, Gold and Silver is precious, Parts and Gifts are precious, Jewels and Pearls are precious, Kingdoms and Crowns are precious; indeed, they are in their Places, but nothing in comparison of Jesus Christ.

Mark, Sirs, what the Apostle saith, *Phil. 3. 8. Iea Darkness, I account all things but Loss for the Excellency of the Knowledge of Jesus Christ my Lord.*

I account all things but Loss; nay, that is not all, I count them but Dung that I may win Christ. What, is our Life but a Warfare? And what is the World but a thoroughfare? It is only the best of Beings that can bestow the best of Blessings.

O how good is a Believer's God, that doth not only shorten his Pilgrimage for him, but sweeten his Pilgrimage to him. O, Christ is a Believer's all, he hath all in Christ, and nothing out of him. There is not such a thing as a Believer without him. By Faith we have an Interest in Christ, we have an Interest in God; and by having an Interest in God, we have an Interest in all things. The Believer is the only blessed Man, the only happy Man, the only rich Man, *Rev. 21. 7. He that overcometh, shall inherit all things.* O what a glorious Inheritance are they born to, that are new-born! All things are theirs, and they shall inherit all things. What can they desire more than all? All that Christ hath is theirs; his Wisdom is theirs to teach them, his Love is theirs to pity them, his Spirit is theirs to comfort them, his Word is theirs to counsel them, his Mercy is theirs to save them, his Angels are theirs to guard them, his Righteousness is theirs to justify them, his Power is theirs to protect them, and his Glory is theirs to crown them.

O, Sirs, Christ cannot but be most precious to a Believer, because all his precious comforts come from Christ. The Lord Jesus is fairer than the fairest, and sweeter than the sweetest, nearer than the nearest, and dearer than the dearest, and richer than the richest, and better than the best. *The Elect Precious*, is of all the most precious.

1. Because he is the greatest gift that God can give, or we can receive, *God so loved the world, that he gave his only begotten Son*: That is more than if he had given us all the World; for God hath but one Son, and can make no more Sons; but God can make more worlds at his pleasure. This gift is God himself, and he can give us no greater gifts than himself: We may say, as one said to *Cæsar*, when he gave him a great reward, *This is too great a gift (said he) for me to receive; but it is not too great for me to give*, said *Cæsar*.

2. Because he is the richest gift that ever was given, for Christ is all in all. If he hath given us Christ, *He will give us all things else*, Rom. 8. 32. He is that one thing needful, that brings all things; yea, he is that gift of God, *If thou knowest that Gift of God*, said our Saviour, *John 4. 10. Thou wouldst have asked for it, and begged it of me*.

Why is Christ called the gift of God? Surely God hath given us more Gifts than one; true, but as one Sun is more worth than all the Stars, so doth this gift excel them all, according to the Proverb, *We Bless not God for the Stars when the Sun shines; for when the Sun shines, the Stars appear not*.

3. Because he is the choicest gift that God hath to give: Other gifts he gives promiscuously to good and bad; so that no Man knoweth love or hatred by any thing that is before him, *Ecclesiasticus 9. 1. Judas had the bag, and Dives fared deliciously every day, when Lazarus would have been glad of his crumb*; but God never gives this gift to any but whom he loves with his dearest, special, and eternal love.

The Most Precious.

Suppose some Prince should woo a great Lady, and had a Jewel worth a Million, it may be he would scatter Pieces of Silver, or give some slight Tokens of Favour unto thy Servants; but the rich Jewel, that he gives to his Spouse. This Jewel is Christ. *Abraham* may give to *Ishmael* a Bottle of Milk, but *Isaac* had the Inheritance.

4. The Lord Jesus is the rarest Gift of all others whatsoever. Christ is a Gift given but to a very few, here one, there another; Millions of Millions perish for not knowing and trusting in Christ.

O what a rare Jewel is Christ! Tho' our Souls be more worth than a World, yet a World of Souls is not worth Christ: It is he that makes us blessed in Life, happy in Death, and glorious after Death.

5. The Lord Jesus is the sweetest Gift of all others, for if God gives us his Christ, then he gives us all other Gifts in his Love, and they come as Blessings sweetened to us: They that have this Good, shall want no Good. *The young Lyons do lack and suffer Hunger, but they that seek the Lord shall not want any good thing, Psal. 34.* Now put all this together, and you will see a Christ to be most precious.

Thirdly, He is altogether precious. I told you the last Day, that Christ is precious; and indeed, I told you the Truth; for they are not only my Sayings, but God's Saying, therefore they are true: He is all precious, there is nothing in Christ but what is precious; he is amiable and desirable; he is Fulness and Sweetness, Greatness and Goodness; Light and Life, Wisdom and Knowledge, Pleasures and Treasures, Holiness and Happiness. Believers enjoy all things in Christ, and Christ in all things; he is the Joy of a Believer's Life, and the Life of a Believer's Joy.

O Sirs, Christ is precious, Christ is very precious, Christ is most precious, Christ is always precious, Christ is altogether precious to the believing Soul.

His Name is precious, he is called a precious Stone, *Isa. 28. 26.* Christ is there called a precious Stone.

2. His Blood is precious, in *1 Pet. 1. 19.* his Blood is there called precious Blood; ay, and well it may, for

a Drop of *his* Blood is worth a Sea of ours ; and yet he died for our Death, that we might live *his*-Life.

3. Faith is precious, 2 Pet. 1. 1. Faith is there called *precious Faith* ; the least Grain of Faith is more worth than all the Gold in Europe.

4. His Promises are precious, 2 Pet. 1. 4. *Giving to us exceeding great and precious Promises.* Chriſt's Promises are called great and precious Promises ; Why great, and why precious ? They are great for their Extent, and precious for their Excellencies.

5. His Gifts and Graces are precious, Prov. 3. 15. *More precious than Rubies.* All things thou canſt deſire are not to be compared to them.

6. His Members are precious, Iſa. 43. 4. *Since thou haſt been precious in my Sight, thou haſt been honourable.* Here you ſee, the Members of Chriſt are called precious. A Believer indeed is a Raven in the World's Eye, but a Dove in Chriſt's Eye ? The Saints, in the World's Account, are Dung and Dirt, but in God's they are Jewels and Pearls.

Graceleſs Men look upon God's People as caſt-aways, but God will give whole Kingdoms for their Ransom. Wicked Men may call the Saints ſcoundrels, but God calls the Saints precious.

Indeed Sirs, the Scoffers and Jeerers of the People of God in other Ages, were but bunglers to the Scoffers and Jeerers of the People of God in our Age.

Well, there's a Time coming when Chriſt will laugh at the ungodly for now laughing at Godlineſs. Tho' Holineſs be that which a Sinner ſcorns, yet Holineſs is that which a Saviour crowns.

As you expect Happineſs from God above, ſo God expects Holineſs from you below ; therefore be godly as the godly.

7. The Reproaches of Chriſt are precious, Heb. 11. 26. *Eſteeming the Reproaches of Chriſt greater Riches than the Treasures of Egypt.* I beſeech you mark here, it is not here ſaid, that Moſes did eſteem the Perſon of Chriſt, or the Members of Chriſt, or the Priviledge of Chriſt, or the

the Glory of Christ, *greater Riches than the Treasure of Egypt*; but he esteems the *Reproaches of Christ* above the *Treasures of Egypt*.

O, Beloved, the worst of Christ, is better than the best of the World; Christ's Cross is sweeter than the World's Crown; the *Reproaches of Christ* are greater *Riches* than the *Treasures of Egypt*: *Esteeming the Reproaches of Christ greater Riches than the Treasures of Egypt*. Will you give me leave to tell you that which a few believe? and that is, that *Afflictions* are good and precious; and yet let me tell you, it is a great Truth, and this I shall make appear.

Now, beloved, if I can prove, that *Afflictions* and *Reproaches* for Christ be good and precious, which is the worst of Christ, then you will conclude with me, that Christ is all precious.

1. That must needs be good which comes from the Only Good; now *Afflictions* come from God, who is the Only Good, *Psalms 39. 9. I was Dumb and opened not my Mouth, saith David. Why? Because thou didst it. I was silent, and did not speak: Why David? Because thou didst it.*

2. That must needs be good which was suffered by the sweetest good. Now, *Afflictions* were endured by Christ, who is the sweetest Good: *He was a Man of Sorrows, and acquainted with Grief, Isa. 53. 5.*

3. That needs must be good, that fits and prepares us for a glorious Estate, the eternal Good. Now, thus doth *Affliction*. *It was good for me that I was afflicted, saith David, Psalms 119. 71. Do you see, Christians, It was good for me, saith David that I was afflicted.*

Sirs, will you believe *King David*? Will you believe *David* a Christian? Will you believe *David* a Saint? Will you believe *David*, a Man after God's own Heart? Why, he tells you, that it was good for him that he was afflicted.

But you will say, Why was it so good? Look in the 67th verse, and there was the Reason: For, says he, *before I was afflicted, I went astray.* A satisfactory answer, and therefore it was good for me that I was afflicted. And, 1 Cor. 4. *For our light afflictions, which are but for a*

moment, Work for us. What do they work? a far more exceeding and eternal Weight of Glory.

O, Christians, under your greatest Troubles, lyeth your greatest Treasures. Afflictions are good, but not pleasant; Sin is pleasant, but not good. There's more evil in a Drop of Corruption than in a Sea of Afflictions. God, by Affliction, separates the Sin he hates so deadly, from the Soul he loves so dearly. By the greatest Affliction, God teacheth us the sweetest Instruction. A Believer, when he lyes under that Hand that doth afflict him, he lyes in that Heart that doth affect him. Believers are crucified by the World, that they be crucified to the World. The Flesh is an Enemy to Sufferings, because Sufferings is an Enemy to Flesh: It may make a Man an earthly Courtier, but will never make a Man an heavenly Martyr. They that carry not the Yoke of Christ upon their Necks, will never carry the Cross of Christ upon their Backs. But a Believer studies more how to adorn the Cross, than to avoid the Cross. None so courageous as those who are religious. A Believer never falls asleep for Jesus, till he falls asleep in Jesus. Some glory in that which is their Shame; and shall we be ashamed of that which is our Glory? It is an Honour to be dishonoured for Christ. Tell me, O Believer, is not Christ with his Cross better than the World with its Cross.

Suppose, Christian, the Furnace be heat seven times hotter, it's but to make you seven times better; fiery Tryals make golden Christians. Sin hath brought many a Believer into Sufferings, and Suffering hath kept many a Believer out of sinning. They that are here crossed for well-living, shall hereafter be crowned for well-dying. The losing our Heads makes way for the receiving of Crowns. God will season our Vessels with the Water of Affliction, before he pours in the Wine of Glory.

By this you see, Beloved, that the Reproaches of Christ are precious. It is better to be preserved in Brine, than to roast in Honey.

4. Jesus Christ is always precious to Believers, he is more precious to 'em than a thousand Worlds, because
he

he is always with them in all their Tryals, in all their Troubles, in all their Straits, and in all their Afflictions. *In all their Afflictions he was afflicted*, says the Text. O who would not suffer with such a Companion as this? *When thou passest thro' the Water, I will be with thee, and thro' the Rivers, they shall not overflow thee; when thou walkest thro' the Fire thou shalt not be burned, neither shall the Flame kindle upon thee*, Isa. 43. Do you see this? Christ is with you in Fire, Water, and in Prison, in all Places, and all Times, he never leaves you nor forsakes you, Heb. 13. He beds and boards with you; he is with you in Life and Death; he goes to the Death-bed and to Heaven with you. Jesus Christ is called a Friend; and indeed he is our best Friend, *Cant. 5. This is my Beloved, and this is my Friend, O ye Daughters of Jerusalem.*

1. Jesus Christ is a faithful Friend. 2. He is a prudent Friend. 3. A careful and providing Friend. 4. A protecting Friend. 5. A compassionate Friend. 6. A constant Friend. 7. A loving Friend. 8. An everlasting Friend. He loves to the End, and there is no end of his Love. He that gave his Image to us, loves his Image in us. Jesus Christ gave himself for us, and to us; he loves us in himself, and as himself. O, what a sweet Friend is Christ! God in giving Christ to us, gave his very Heart for us. Now, Beloved, how can Jesus Christ but be always precious to a Believer, who is thus always precious in a Believer, who is thus always with Believers.

Fifthly and Lastly, Why is Jesus Christ so precious to Believers?

1. Because he is a Believer's Life, *Col. 3. When Christ who is our Life shall appear, then shall we appear with him in Glory.*

1. There is a threefold Life that flows from Christ, a Life of Grace, a Life of Comfort, and also a Life of Glory.

2. Jesus Christ is precious to Believers, because he is their Light. Alas! alas! till we be in Christ, we be in Darkness; it is in his Light that we see Light, *Ephes. 5. 14. Awake thou that sleepest, and arise from the Dead, and Christ shall give thee Light.*

3. Christ

3. Christ is precious to Believers, because he is their Food, *My flesh is Meat indeed, and my Blood is Drink indeed,* Joh. 6. O what choice Fair have they to feed on, that have Christ to feed. O Soul, whatever thou art that hast not Christ to feed on, thy Bread is but perishing Bread.

4. Jesus Christ is precious to Believers, because he is their Strength; take a Man that is out of Christ, and he hath no Strength, no Strength to withstand or overcome, *Without me, saith Christ, ye can do nothing,* Joh. 15. *When ye were without Strength, Christ died for us.* To be without Christ, and to be without Strength is all one.

5. Jesus Christ is precious to Believers, because he is their Righteousness and Holiness.

6. Jesus Christ is precious to Believers, because he is their Portion; he is the Terror of his Enemies, and the Portion of his People.

I might in a few Particulars anatomize the Believer, and begin with his Head, and shew you all that he knows of the things of God, he's beholden to Christ for it; says Paul, *God who hath shined in our Hearts, by the Light of the Gospel, in the Face of Christ.* All the Knowledge of God, all Gospel Light, all the Knowledge of spiritual things, we have all from Christ.

If you consider the Believer in his Heart, if you find there a broken Heart, a tender Heart, a good and honest Heart, a new Covenant Heart, how comes he by this? Why, he hath it only from him by whom the New Covenant is made, and that is Christ.

Consider the Believer in his Graces, as Faith, and Love, and Patience, and Humility, and the rest, he hath all from Christ, *Joh. 1. 10. Of his Fulness have we all received, and Grace for Grace.* There's not one Grace, but we have it from Christ. Consider him in his Life, he is an honest and just Man who made him to differ. Why is he not so full of cheating Tricks as other Men? Why, he hath not so learned Christ. Christ teacheth him to live at a more holy Rate than others do; so that if the Believer be better than the others in this Life, he must say, Thanks be to Christ for that; before I liv'd as vainly as others did, but now I have not so learned Christ.

Consider the Believer in his Privileges; he is the Son of God, and it is by the Son of God, that he is the Son of God, *John 1. 12. To as many as received him, he gave Power to become the Sons of God, even to them that believe in his Name.* So that if he be the Son of God, he must thank Christ for it. Is he one of the Family royal, one of the chosen Generation? He must thank Christ for it; for it is in and by him alone, that we have all the good we enjoy.

Consider him in his Comforts, he hath not one good Day, but it is from Christ: Hath he Comfort in Ordinances, in the Society of Saints, and in Prayer? We must thank Christ for all this.

And thus have I given you a brief Anatomy of the Christian, and shewed you that Christ is his *All in All*: Whatever he is worth, he is beholden to Christ for it. Now put all this together, and see what reason there is that Christ should be precious to Believers, and is it any wonder that these Souls be enamoured so with Christ, that they think their lives not worth the living, but for him, and in him, and for his sake.

O, Sirs, there is a very great Reason why Believers set so high a value and esteem upon Christ, who is their God.

Application. The first Use shall be for Examination and Self-trial. You have heard that Christ is precious, precious to God, to Saints and Angels. But now, O Soul, is Christ precious to thy Soul? If Christ be precious to you, then all that which is precious to Christ, is precious to you.

O, that Men would deal truly with their own Souls. Many talk of Grace, but few taste of Grace; every one doth not live like a Christian, that looks like a Christian; every one doth not walk like a Christian, that talks like a Christian; many know what is it to be done, but never do what is to be known; many wear Christ's Livery, and do the Devil's Drudgery; many have Hands as white as Wool, and their Hearts are as black as Hell; many think themselves assuredly going to Heaven, as if they were already dwelling in Heaven; many think it shall go well with them here-

hereafter, because it is so well with them here; many lye down with such Hopes in their Beds of Rest, which they dare not lye down with in their Beds of Dust; many appear Righteous who only are so in Appearance. But such as deceive others with a false Shew of Holiness, will deceive themselves with a false Shew of Happiness. Remember, Christians, that the Sheep's Coat shall be taken off from the Wolfe's Back. If there be nothing done by your Souls on Earth, there will be nothing done for your Souls in Heaven. There's no making out our Salvation, but by working out our Salvation. God binds up none in the Bundle of Life, but Heirs of Life. There is no living a Life that is vicious, and then dying a Death that is righteous. O therefore, examine yourselves. I shall propose four Questions to be resolved by your own Hearts. 1. What Interest have you in him? 2. What Influence have you from him? 3. What Affections bear you to him? 4. What Preparations make you for him?

O, Christians, that you would consider well these weighty things. Tell me, O Soul, what did Judas get by his deceitful Dealing? Nothing but a Halter, in which his Body was hang'd, and a Fire, in which his Soul was burned. Tho' the Earth may keep a wicked Man living, yet Heaven will not a wicked Man dying. I say, therefore examine yourselves.

2. I shall speak a little by way of Exhortation, and so concludes

1. If Jesus Christ be so precious, O then, open the Door of your Affections to Christ, that Christ may open the Door of Salvation to you. Open to the God of Glory, that he may make you glorious. Behold, the God of Heaven stands at the Door of your Hearts, and knocks, Rev. 3. 20. *Behold! I stand at the Door, and knock? If any Man will hear my Voice, and open the Door, I will come unto him, and sup with him, and be with me.* He knocks by his Word, by his Rod, by his Spirit, by his Mercies, by his Judgments, by Conscience; and all is, that he may come in and sup with you. Now, Sinners, will not you open the Door of your Hearts to Christ, that Christ may open the

the Door of Heaven to you? If you shut Christ out of your Hearts, he will shut you out of Heaven; and what will you get by that? O Sirs, he hath Gold to enrich you, Wine to cheer you, Bread to nourish you, righteousness to justify you, Mercy to save you, Happiness to crown you.

2. Let all that which is precious to God be precious to you. 1. The Son of God. 2. The Book of God. 3. The Day of God. 4. The Ordinances of God. 5. The Ministers of God. 6. The People of God. O let these be precious to you; the People of God are very precious to God; a Saint is as glorious in his greatest Misery, as a Sinner is miserable in his greatest Glory.

The Lord give a Blessing to what hath been delivered.

WONDERFUL.

Cant. V. 16. *He is altogether Lovely.*

The Doctrine. *That Jesus Christ is infinitely and superlatively Lovely.*

TO be in a State of Grace, is to be miserable no more is to be happy for ever. Faith that unites Christ and sanctified Souls together on Earth, and Love that unites God and glorified Souls together in Heaven.

O Believers, you are these Worthies of whom the World is not worthy. Jesus Christ from one Saint has more glory given to him, than he received from all the World besides: We owe not only our Service to Christ, but we owe also ourselves to Christ.

I shall now make some Entrance upon our Lord Jesus Christ's seventh famous Title, which is *wonderful*; this is one of Jesus Christ's lovely Titles, *Isa. 9. 6. He shall be called Wonderful.*

The Point that we shall lay down and speak to from hence, is this:

Doct. That a Believer's Saviour is a wonderful Saviour.

He is wonderful in the Eyes of all; Angels and Saints for Love, the World and Devils for Fear, wonder at him.

For the opening this excellent Point, take these Particulars:

1. Christ

1. Christ is wonderful in his Nature. 2. He is wonderful in his Person. 3. He is wonderful in his Incarnation. 4. He is wonderful in his Saints. 5. He is wonderful in his Offices. 6. He is wonderful in his Miracles that he wrought. 7. He is wonderful in his Humiliation. 8. He is wonderful in his Conquest. 9. He is wonderful in his Ascension. 10. He is wonderful in his Exaltation. 11. He is wonderful in his Workings towards his Saints. *Lastly*, He is wonderful in his coming to Judgment.

Some have more Time than Matter, but I have now more Matter than Time; therefore I must omit much precious Matter for Want of precious Time.

Beloved, I shall handle but one of these Particulars, and that is the Seventh, That Jesus Christ is *Wonderful in his Humiliation*.

This is the Head we shall now insist upon, and indeed this is one of the greatest Wonders of all, that he that was so high should be brought so low, that he that was so rich should become so poor, that the *Lord of Life should dye*, and the great God to become a Babe, and the eternal Word not able to speak a Word! that he who made the Law should be under the Law! He that was more excellent than all the Angels, should become lesser and lower than the Angels! O ye Angels, how stand ye amaz'd at this? that the *Lord of Heaven and Earth should become a Servant to his own Servants!* Phil. 2. 7. *He took upon him the Form of a Servant*; this must needs be wonderful to all the *Angels in Heaven*. But to proceed, *Jesus Christ took upon him our Nature*, Heb. 2. 16. God could stoop no lower than to become Man, and Man could be advanced no higher than to be united with God.

He that before made Man a Soul after the Image of God, now made himself a Body after the Image of Man. For Man to be like to God is a Wonder, but for God to be like to a Man is a greater Wonder. But when was it that *Jesus Christ took upon him our Nature*? When it was in Innocency, free from all Misery and Calamity. No, no, but when it was at the lowest after the *Fall*, when it was most *beggarly*, when *wretched* most *bloody*,

bloody, most accursed, most sinful, most feeble; *When we were without Strength, Christ died for the ungodly*, says the Apostle, *Rom 5. 6.* Now, my Brethren, that *Jesus Christ* should take on him our Condition, our Frailty, our Nature, when it was low, poor, and wretched, O'tis a Wonder of Wonders! And this you see Christ did: O wonderful Redemption! Must God take upon him our Frailty? Had we so far run upon the Score of Vengeance, that none could satisfy but God himself, could he not have sent his Angels or Saints, but must he come himself in Person? No, no, Angels or Saints could not do it; but if Christ will save us, he himself must come and die for us.

2. Our Saviour's Humility descended very low, he was born of a poor Maid, of no Account or Reputation. Was there never a great Lady or Gentlewoman in *Jerusalem*, for this great Prince of Heaven and Earth to be born of, but that he must be born of a poor despised Virgin? Yea, certainly there were enough in *Jerusalem*, but our Lord *Jesus Christ* regarded not the Rich no more than the Poor.

2. He was revealed to poor Shepherds, not to Emperors and Kings, not to Rulers and great Men, not to Doctors and learned Men, not to *Cæsar* at *Rome*, but to poor Shepherds in the Fields, *Luke 2. 8, 9.*

3. He was born in a Stable, *Luke 2. 12.* not in a fair House and Palace; not in a Parlour or Chamber, no, but in a Stable, where Horses and Beasts were fed.

4. He was wrapt up in Clouts, and laid in a Manger. They were not Clouts of fine Linnen or Silk, nor Cloth of Gold or Silver, nor precious Robes, but poor and mean, like the Beggar's Rags. Now, Beloved, put all this together, and tell what is more wonderful than this. O wonderful, wonderful Redemption! O, Humility, Humility, how great is thy Riches, that art thus commended to us? Thou pleasest Men, delightest Angels, confoundest Devils, and bringest thy Creator to a Manger! O, sweet *Jesus*, thou conqueredst Death by dying!

3. The third Wonder in Christ's Humiliation is this; *He became poor.* That he was so Rich, be-

When I came poor; that he that was Lord of all, had nothing at all: He that made Heaven and Earth, had no Habitation of his own: He that gave Crowns of Victory, of Life of Glory to others, had no Crown himself here, but a Crown of Thorns: The Foxes and the Fowls had more than Jesus Christ. *Matth. 8. and the 20th: The Foxes have Holes, and the Birds of the Air have Nests, but the Son of Man hath not where to lay his Head.*

The Foxes have holes to lay their heads in, but Christ had no Place to lay his head in. As he was born in another Man's house, so was he buried in another Man's tomb. You see (says the Apostle) the Grace of our Lord Jesus Christ, though he was rich, yet he became poor, 2 Cor. 8. 9. Yet became he poor, ay, poor indeed; and so poor that he had not a penny. You will say, that Man is very poor that hath not a penny.

Truly, such a one was Christ; he had not a penny to pay tribute, till he got it of a Fish, *Matth. 17.* And when he was to ride in pomp to Jerusalem, he had no coach, no chariot, no horse or beast of his own, he was fain to ride upon another Man's Ass, see *Matth. 21. 1. 2.* Oh ye blessed Saints, admire and wonder at this! Is not he the brightness of God, the paradise of Angels, the beauty of Heaven, the redeemer of Men, the destroyer of Death, the King of Saints. And that he should become so poor for us! O! this is a wonder to Angels and Men.

4. The fourth Wonder in Christ's Humiliation is this, *That he shed his blood six times for poor Sinners.* And this is a great wonder.

1. The first time was, when he was Circumcised at eight days old. Oh, what a blessed Jesus is this! What, ready for the Sacrifice already? What but eight days old, and yet shed thy Blood for the Salvation of Man's Soul.

2. The second time was, when he was in his Agony, when he was in his Garden. Matthew tells us, that his Soul began to be sorrowful. Sore amaz'd, (says Mark) Mark 14 *To be troubled (says John) John 12. Now my Soul is troubled, what shall I say? Save me from this hour: Troubled!*

Troubled, O Lord! what thou that bindest up the proud Waves of the Sea, thou that turnest the hearts of Kings as Rivers of Waters, thou that laidst the Foundations of the Earth, and spreadest the Heavens as a Curtain, thou that guidest the Stars, and thunderest in the Clouds, thou that upholdest all things by the Word of thy Power, and what, thou troubled! O the Horror, the Terror, the Sorrow that seized upon the Soul of Christ! Says Luke, *He began to be in an Agony*, Luke 22. 14. He began to be in an Agony, and he sweat: What, not natural Sweat, but Blood! He was in a bloody Sweat all over, he sweat Clods of Blood, as the Original hath it. O how did Christ come swimming to us in Blood, and have we not a Tear to shed for all those Streams of his? We did eat the sower Grapes, and his Teeth were set an edge; we climbed the Tree, and stole the forbidden Fruit, and Christ went up the Ladder of the Cross, and died.

O how lovely should Christ be in our Eyes, we should wear this Crucifix in our Hearts, and treasure it up as Moses did the Manna in the Pot. *Christ's Cross*, says one, *is the Golden Key that lets us into Paradise; and the Angel with the flaming Sword is turned out, his red Blood washed away our red Sins.*

But, 3dly, He shed his Blood for us, when his Cheeks were nipt and tore; *the pulling off the Hair*, as the Prophet speaks, *Isa. 5. 6. I gave my Back to the Smilers, and my Cheeks to them that pulled off the Hair.* Some be of opinion, that Christ's Cheeks were rent to his very Chin, and his Beard was pulled off, both very likely to be true, neither of them could be without much Blood; for we find that the Soldiers did blind-fold him, and then smote him on the Face, and bid him read who it was that smote; they made Sport of it, Luke 22. 64. O how was that Face of his massacred and cover'd with Blood, that was brighter than the Sun! He that was fairer than the Sons of Men, he that is the great glistering and sparkling Diamond in the Ring of Glory, how was he bespotted and besmeared with Blood! O ye hard of heart, ye stubborn of heart, and indeed too stubborn are we all; if Judgment and the Hammer will

will not break your hearts, let love and mercy do it; look unto Christ, and say, hast thou suffered this for me, and shall not I love thee, O Lord, and serve thee, and obey thee, and honour thee? So say, and so do, and the Lord say, *Amen.*

But then 4. Christ shed his Blood when the *Crown of pricking Thorns was upon his Head.* Mat. 27. Some of the Fathers say, that he received seventy two Wounds in his Head; certainly there could not be much Blood come out. O what a sight was this, to behold that head of his that was as the most fine Gold, as the spouse expresseth it, to be now covered with thorns, and rent with thorns, that he should wear the prickling crown of sharp thorns, that was to wear the crown of glory.

5. A fifth time when he shed his Blood was, when his hands and feet were nailed to the Cross; these beautiful feet of his that came skipping upon the mountains, bringing the glad tidings of Peace and Salvation, *Skipping, as Gregory saith, from the Throne to the Cradle, from the Cradle to the Cross; and from the Cross to the Throne again.* How were these blessed hands of his nailed and made fast to the Cross? O ye blessed Spirits look down from Heaven, and you may see even the Almighty kneel at the feet of Men. O ye Angels, how should you be amazed at this, to see our Lord and Master so far deny himself, to take upon him the form of a Servant? We saw Jesus, saith the Apostle, made a little lower than the Angels, to suffer Death; the Creator not only become a Creature, but inferior to some of the Creatures which he made. O ye blessed Saints, why do not you wonder at this wonder? To see the Beauty of Heaven, the Paradise of Angels, the brightness of his Father's Glory, the Redeemer of Man, thus to humble and take upon him Man's Nature, for the Salvation of Man's Soul.

6th, and lastly, Christ shed his Blood when the Spear was thrust into his side, out of which presently gushed out water and blood, *Joh. 9.* Some say, that the Soldier that pierced Christ with a Spear was a Blind-man, but our Saviour's blood sprinkling upon his Eyes, restored him to his sight, and he became a Convert, a Preacher, and

a Martyr: you will say, a very strange Cure, that the Physician should bleed, and his Blood should be of that Vertue that we all should be saved. Physicians be usually liberal of other Mens Blood, but sparing of their own; but it was not so with our Physician, instead of the Patients bleeding in the Arm, he bled in the Side. Why dost thou shower down thy Blood, and come swimming in thy Blood? Is not a Drop sufficient? *One Drop, saith Luther, is more worth than Heaven and Earth.* O love without Measure! O wonderful Redemption! That God should take upon him Man's frailty, this is Wonderful indeed? It is enough for a King to pardon a Thief, but that the King himself should die for the Malefactor? This is beyond Expression: Thus did our blessed Lord, our blessed Saviour, he died that we might live, he wept and suffered in his Agony, that he might stay us with Flaggons, and comfort us with Apples; he endured the greatest Pain, that we might enjoy the greatest Pleasures. O how lovely! How lovely was Christ in his Sufferings? Who would but love thee, thou King of Saints? O Christians, consider how much thy dear Lord and Saviour hath suffered for thee! O precious Blood, it redeemeth us, it cleanseth us, it washeth us, it sanctifieth us, it restores us to God, and brings us to Heaven.

5. Another Wonder in *Christ's* Humiliation is this, he suffered in Soul, *Mat. 26. 38. My Soul is exceeding Sorrowful even unto Death*; saith Christ. O what a Word is this for God to speak, to say, *My Soul is exceeding Sorrowful even unto Death*; for Man to say so, is no great Wonder; but for God to say so, O this is a great Wonder indeed; the Sufferings of his Soul, was the Soul of his Sufferings. Christ yielded his Soul for our Souls, his Soul in our Souls stead.

Many of the faithful Servants have suffered much in their Bodies, as the Martyrs that were wrackt and burnt, and sawn asunder, but they have much Freedom in their Souls, their Souls were full of much spiritual joy and Comfort; but now Jesus Christ did not only suffer in his Body, but in his Soul; and his is that which makes the Wonder the greater, that Christ

suffered his Soul ; he drank the Cup of Affliction, that we might drink the Cup of Consolation, he tasted Death for us, that we might taste Life for him : Christ was forsaken, that we might never be forsaken.

6. A sixth Wonder in Christ's Humiliation is this : That Jesus Christ should suffer himself to be so much mocked : He was mocked as *Sampson* was by the *Philistines*, when his Eyes were put out; and truly this is a great Wonder.

1. If we consider who Christ was. 2. If we consider who they were that mockt him : Christ he was God, the *God-man*, they were but Dust and Ashes. 1. They did spit upon him. 2. They blind-folded him. 3. They crowned him with Thorns. 4. They put a Reed into his Hand, instead of a Scepter. 5. They clothed him with purple Garments. 6. They bowed their Knees to him in scorn. 7. They saluted him with *Hail King of the Jews*. 8. They made him carry his own Cross on which he was hanged : As *Malefactors* go with Halters about their Necks to execution, so they made *Christ* carry his Cross. 9. They reviled him, wagging their Heads. 10. They crucified him with two Thieves, and in the midst of them, as tho' he had been the Prince of Thieves, the greatest Malefactor of them all, 11. They insulted over him in his Misery ; thus they never left him, till his Soul left the World, and all this they did in scorn to him, that they might make his Death the more painful and shameful. O Sirs, this is no small Wonder, if we consider how Jesus Christ was mockt.

7. The seventh Wonder in the Humiliation of *Christ* was this, he suffered much from his Father ; here's a Wonder if you talk of Wonders. Jesus Christ did not only suffer from *Jews* and *Gentiles*, *Scribes* and *Pharisees*, *Judas* and *Pilate*, *wicked Men* and *Devils*, but he suffered too from his Father ; and this is that which makes the Wonder the greater, *Isa.* 53. 10. It pleased the Lord to bruise him, he hath put him to grief. Mark, one would have thought, if God should spare any, it should have been his own Son, his beloved Son, his begotten Son, his bosom Son, and yet God spared him not a Jot, *Rom.* 8. 32. *He that spared not his own Son, but delivered him up for*

us all. Mark here, God did not spare him, but delivered him up for us. If Jesus Christ will come and take our sins upon him, God will not spare him, but let out the fulness of Justice, and Justice to the full upon him, till he hath paid the uttermost Farthing of Justice. O blessed Jesus didst thou undergo so much for our sinning, for our offending, for our rebelling! O then, what infinite cause have we to love thee, and obey thee, and honour thee! For the more he hath done and suffered for us, the dearer he ought to be unto us.

8. The last great Wonder that I shall mention is this, Christ foresaw all this, and yet he willingly undertook it to save Mankind; Christ knew before he came from Heaven, how his Country-men the *Jews*, would use him, and that one of his Family would betray him, *John 6. 4.* says the Text, *Jesus knew from the beginning who should betray him*; nothing was in the Womb of Time, that was not in the Womb of Christ, *he knew it from the beginning*, says the Text: Now, that our Lord Jesus Christ should fore-know all this most wonderful Misery that he endured, yet that he should come freely, willingly, and joyfully from Heaven, to die and suffer by and for such poor Wretches as we are, here is a Wonder to Angels and Men. *Heb. 10. 11. Lo I come*, saith Christ, *to do thy will, O God. Lo I come*, and what is it to do? Why, *to suffer for poor Man, to redeem poor Man*. Do you see here, Sirs, what great love Christ bore to his People, rather than they should be in Hell and damned! Jesus Christ would come from Heaven and suffer all this for them, though he knew before how he should be used. O this is a great Wonder, dear Christians, methinks such a Pearl should sparkle in our Eyes: We sail to Glory, not in the salt Sea of our Tears, but in the red Sea of Christ's Blood. Truly, it is wonderful to think how much Jesus Christ did for us, and how little we do for him; the greater his sufferings were, the greater were our sins, the greater his pain was, the greater should be our love to him again. I shall make of this point a *Life of Information and Exhortation*.

Use 1. First, Is it so that a Believer's Saviour, is a

wonderful Saviour? Then it informs us of eight things.

1. My first Inference is this, That Christ's sufferings were great sufferings, in what he endured from Men in his Body, and from what he suffered from God in his Soul. *Christ did not only endure Pain in his Body, but Agony in his Soul. O the Sea of Sufferings, the Sea of Sorrow, the Sea of Blood, the Sea of Tears* that our blessed Saviour waded thro' to come and bring Peace to our Souls, Salvation to our Souls, Grace and Glory to our Souls. He suffered from God, he suffered from Men, his Enemies, he suffered from his Friends, he suffered from Devils, he suffered in his Name, he suffered in his Members, he suffered in his Body, in his Soul, the Cause was our Sins, the Effect our Salvation. If you look thro' the Chronicles of his Life, you shall find his whole Life full of Sorrow and Misery. He was persecuted, he was tempted, he was reproached, he was falsely accused, he was apprehended, he was betrayed, he was crucified; what shall we say? What can be said more? He was full of Sorrow, he took his Name from Sorrow; our Lord Jesus is called, *a Man of Sorrow, Isa. 63. 3. A Man of Sorrows, and acquainted with Grief.* Now Judge, Sirs, whether Christ's Life was not full of Sorrows; he took his Name from Sorrow. O sweet Jesus, thy sufferings were great sufferings. That's my first Inference.

2. Jesus Christ suffered by himself, but not for himself; he was alone in his sufferings, neither *Angels* nor *Saints* bore any part with Christ in his sufferings, no, he drank the bitter Cup alone, *he alone purged our sins, Heb. 1. 3. He alone by himself,* says the Text. *purged our sins.* N^o, Christ had none to help to bear his heavy Burden with him, he bare it himself alone. But, my Beloved, tho' our Lord Jesus Christ suffered by himself, yet he did not suffer for himself, he suffered for us, he suffered that which we deserved, *Isa. 42. 4, 5. He hath borne our griefs, and carried our sorrows, he was wounded for our transgression, he was bruised for our iniquities; the chastisement of our peace was put on him, and with his stripes are we healed.* Do you see here Christians, how many ours are here? our griefs, our sorrows, our transgressions, our iniquities, our peace, you have 5 ours. So again, *for our sakes he became*

poor, 2 Cor. 8. 9. Mark, for our sakes, Beloved, he was born for us, *Unto us a Child is born*: He was given for us, *Isa. 9. 6. To us a Son is given. He was made a Curse for us*, Gal. 2. 13. The Text tells us, *He was made a Curse*, but it was for us. *He was delivered up for us*, Rom. 8. 32. *Who spared not his own Son, but delivered him up for us all.* O Sirs, all these things they were for us, born for us, given for us, made a Curse for us, made Sin for us, delivered up for us, lived for us, died for us, and now is in Heaven interceding for us, *Heb. 7. 25.* So that, my Brethren, all that our Lord Jesus suffered in, was not for himself, but it was for us; our blessed Saviour suffered for us, that we might not suffer. *This is the second Inference.*

3. My third is, *That it is more for Christ to suffer any thing, than for Men and Angels to suffer all things.*

Pray mark, Sirs, if all the Kings and Emperors in the Earth should have left their Thrones, their Crowns, their Kingdoms, their Scepters, their Glory, their honours and princely Robes, and have come and took upon them a poor Lazarus's condition, to go poorly, and fair hardly, and die shamefully, why all this had not been so much as for Jesus Christ, the Son of God, to have suffered the least thing he did suffer.

Nay further, I say, if all the Angels in Heaven, and Men on Earth had come and suffered, and died ten thousand Deaths, it had not been so much, put all together, as it was for Christ to suffer any thing, because they are Creatures, he the Creator; they are Servants, he the Master; they are subjects, he the Prince; they are mean he is mighty; *He is king of kings, lord of lords* he thought it not robbery to be equal with God, *Phil. 2. 6.*

Now I say, it would not have been half such a Wonder, if all the Angels in Heaven, and Men on Earth had come and suffered, as it was for the Son of God.

O, this is a Wonder of Wonders, his Sufferings were wonderful, his Humility was wonderful, his Patience was wonderful, his Love was wonderful, greater Love could none shew; he loved us so that he died for Love.

Now I beseech you consider this Inference, which was this, *That it is more for Jesus Christ to suffer any thing, than for all Men and Angels to suffer all things.*

And indeed Sirs, let me tell you, I want Words to express it or set it forth; for there is both want of Words, and want in Words to express this Matter.

3. My fourth Inference is this; In what a miserable Case lay we, that our Lord and Saviour Jesus Christ must endure all this, suffer all this; bear all this, undergo all this for poor Sinners? In what a miserable Case lay we in, think you? Certainly the Misery of Man was very great, that Man should need such Redemption as this.

O what a breach had Sin made between God and us, that the Son of God must come from Heaven to Earth, to suffer all this.

O Sirs, mischievous Sin, I say, mischievous Sin, had undone us! Sin had robbed every one of six Jewels, every one of which Jewels, were more worth than Heaven and Earth. Would you know what Jewels they be that Sin hath robbed us of? I will tell you, and then you will say with me, that we are in a very miserable Case.

1. It robs us of the Image of God: was not this a precious Jewel, think you? I say, it robbed us of the Image of God and did draw in Man the Devil's Picture, Malice is the Devil's Eye, Oppression is the Devil's Hand, Blasphemy is the Devil's Tongue, and Hypocrite is the Devil's Cloven-foot.

2. Sin robs us of our Son-ship, and makes us slaves to the Devil, slaves to Sin, slaves to the World, and slaves to ourselves. This is another Jewel we lost.

3. It robs us of our Friendship with God, and makes us Enemies to God, Enemies to Christ, Enemies to our Souls, and Enemies to all that is Good.

4. It robs us of our Communion and Fellowship with the Father, Son and Spirit, and make us Strangers and Aliens.

5. It robs us of our rights and priviledges of heaven and heavenly things, and makes us the children of wrath and hell.

6. It robs us of our honour and glory, and makes us vile and miserable, as you may see, Isa. 1. 6. There was no soundness from the crown of his head, to the soul of the foot.

Now Sirs, put all this together, and then see whether or no we are not Miserable, and whether we did not need a Saviour to come and deliver us from this Misery into which our Souls was Plunged.

Now here is our happiness, Christians; in Christ we

have all those jewels again, that were lost in the old Adam; the glorious Image of God, our Sonship, our Friendship, our Fellowship, our Privileges, and our Glory and Honour, we have all again by Jesus Christ.

O Sirs, Man was in a very sad Condition, Man had brought himself into a sad condition, our condition was a miserable condition.

5. A fifth Inference is this; Jesus Christ brought Life to us; but we brought Death to him; a Life of Grace, a Life of Comfort, a Life of Glory; Christ brought Glory to us, but we brought Shame to him; Christ brought Riches to us, but we brought Poverty to him, Sorrow upon Sorrow; we put a Crown of Thorns upon Christ's Head, Christ put the Crown of Glory upon our Heads. We thought the Earth too good for Christ, and would not let him live here, but put him to death; but Christ thinks not Heaven too good for us; we are ashamed to own Christ before Men, but Christ is not ashamed to own us before his Father, and his holy Angels. We condemn Christ, but Christ justifieth us.

O Sirs, think of your unkindness to Christ, and let the Commemoration of his infinite Love and Favour to you, draw your Affections after him. That's the 5th.

6. My sixth Inference is this: All Believers have exceeding cause to bless God for Christ: God the Father gave Christ to us, to us who were not his Friends, but Enemies; to us who were not Sons, but Slaves; to us who were not Angels, but Men; to us, who loved not God, but hated him.

O, have not we cause to bless God for Jesus Christ? in *Joh. 3. 16.* God so love the World, that he gave his only begotten Son, that whoever believed in him, should not perish, but have everlasting Life. O Sirs, what a Gift is Jesus Christ!

7. If Jesus Christ be so wonderful, O then, how vile a Thing, how base a Thing is it for the Hearts of Men to prefer any thing before Jesus Christ! I beseech you, I beg of you all, to mind this Inference.

Surely Sirs, If Jesus Christ be so wonderful, so precious, so lovely, so rich, so sweet, so rare, O then it is a most

most abominable Thing, a wicked Thing, a vile Thing to prefer any thing before Jesus Christ.

O, I may speak it with grief of *Heart*, there be too many in the World that set light by Christ, — and make nothing of Christ, and love not Christ, and prefer every base Lust before Christ; tho' there is nothing more cursed than this, yet there is nothing more common than this, Christians, for Men to prefer the vilest of Things before Christ.

1. The wicked worldling, he prefers the trash of this World before Jesus Christ; he can leave hearing, and praying, and reading, and fasting, to follow the World; he prefers Gold before God, Earth before Heaven, Gain before Glory, his corruptible Silver before his Saviour.

O thou wicked Worldling, thou wretched Worldling, can thy riches save thy Soul? Let me ask thee; can thy riches bring thee to Heaven, that thou preferrest them before Christ?

O the Lord Jesus will come in Flames of Fire, and take Vengeance on such; and then thou wilt know to thy Cost, and Pain, and Torment, that thy riches cannot keep thee out of Hell, much less bring thy Soul to Heaven; then thou wilt see thy Folly when it is too late.

2. Drunkards, wicked Drunkards, prefer their Drunkenness before Christ; the Drunkard prefers his Pot before Christ; the Drunkard wades thro' a Sea of drink to his Grave: he can sit a Day or a whole Night in an Ale-house, and think it but a little time: but an *Hour* in the service of God, O how tedious is that?

O thou Drunkard, that now turnest off thy Cup so fast, God Almighty hath a Cup for thee, but not a Cup of Sack, nor a Cup of Beer, but a Cup of Wrath, which thou shalt drink to Eternity, which is worse than to drink scalding hot Lead down thy Throat; he hath so much Liquor here, not only to drink to quench his Thirst, but to drink to excess, till he say, and do, he knows not what: In Hell he shall have little enough, there is never a Tavern nor an Ale-house there; no, there is not a Drop of Water to be got all Hell over.

O thou Wretch, thou shalt live in burning Flames, and thy Tongue shall cleave to the Roof of thy Mouth; and if thou wouldst give a thousand Worlds for one Drop of Water, thou

shall not have it, and therefore I beseech you, if any such there are, in the Name of God, hear and fear, and do no more so wickedly.

O, I would not be in thy Condition for ten thousand Worlds, and yet I cannot but have Bowels of pity towards thee, which constrains me thus to speak, knowing thy Condition better than thee dost thy self.

O couldest thou but speak with thy fellow Drunkards that are now in Hell, O what dreadful Stories would they tell thee of their burnings and sufferings, and pain, and torments! Some are in Hell already for the same Sin you live in; and if you live and die without Christ, you shall e're long be with them.

3. The Swearer, the blasphemous Swearer prefers his Oaths before Christ; many can swear by their Creator and Maker, and speak proudly, and look highly, and walk contemptuously, as if there were no God to punish, no Devil to torment.

Well, let me tell thee, O thou Swearer, that now delightest in cursing, thou shalt be e're long, sent with a Curse, to a cursed Place; Depart ye Cursed into everlasting Flames, will Christ say to such Persons.

Lastly, The proud Person prefers his Pride before Christ: If a fine Suit of Cloaths did lie on the one Hand, and Christ on the other, the proud Person would rather put on the Suit of Cloaths than Christ.

O, I beseech you, Sirs, consider what a vile and abominable Thing it is to prefer any Thing before Christ; Consider this, says the Psalmist, ye that forget God, lest he tear you in pieces, and there be none to deliver you.

O poor Wretch, consider of that Text; thou liest open to all the Judgments in this Life, and to all the Torments in the Life to come, all ye wicked ones that prefer any thing before Christ.

The last Inference is this: If Jesus Christ be so Wonderful, O then, every one that heareth of Christ, should think it to be a most dreadful Thing to miss of Christ.

O Christians and Friends, consider of it: certainly that Man or Woman's Condition must needs be sad indeed, that lives and dies without Jesus Christ.

O poor Wretch, the Devil looks but for a Look from God,

God, to come and rend thee and tear thee in Pieces, and drag thy Soul to Hell, poor Soul, thy Soul is in Danger every Hour of being arrested by Death, and carried Prisoner into Hell.

O Sirs, I beseech you, do you think and consider with your selves, what a sad Thing it is to miss of Christ; until a Man is in Christ, he hath nothing, he knows nothing, he enjoys nothing, can do nothing, he is fit for nothing, and is worth nothing, *Prov 10. 20.*

O I beseech you, that you would consider seriously, consider that of all Miseries, this is one of the greatest Miseries, to miss of Christ: we are never able to lament the Loss of that poor Soul, that loseth Jesus Christ, all losses be wrapt up in that one loss: And therefore I beseech you all; both good and bad, be-think with your selves what a sad Condition that Person is in that misleth of Christ. *So much for the use of Information.*

A Believer's Golden Chain.

I Come now to the second Use, and that is a Use of Exhortation: and here I shall make a *Golden Chain of Twelve Links*, for Believers to wear about their Necks.

I. Hear the best Men. Read the best Books. Keep the best Company.

1. Hear the best Men: O Sirs, hear a Soul enticing Minister, a Soul-winning Minister, a Soul-searching Minister, one that declareth the whole conceal of God, that gives the Father his due, the Son is due, the Holy Ghost his due; one that maketh hard Things easy, and dark Things plain, many there are, I may speak with Grief, and to their Shame, who instead of making hard Things easy to the People, make easy Things hard to the People, plain Things dark, speaking in unknown Tongues, which the People understand not, and all to work a vain Admiration of them in the Ignorant; but how unlike to Christ, and the Prophets and Apostles, these are, I will leave you to judge.

That is as if a Man should make a Scaffold as high as a

Steeple, when his work is done upon the Ground ; Ministers are Fisher-men, now you know of Fisher-men should wind their Nets together, they would catch nothing ; but if they will catch the Fish, they must spread their Net.

The Application is easy ; A sanctified Heart is better than a silver Tongue ; a Heart full of Grace is better than a Head full of Notions : notional Knowledge it may make a Man's Headgiddy, but it will never make a Man's Heart holy ; that which tickleth delicate Ears, least helpeth diseased Souls ; how are we to speak to God and live, much less to speak from God to the People that they may live ! How holy need they be, that draw near to a holy God ?

Ministers are called Angels, because we should be as Angels in our lives ; but if Angels fall ; they turn Devils ! O we should be holy as the Angels ; 'tis the foolishness of preaching that saves Souls, but not foolish preaching. Jesus Christ taught them as they were able to hear it, and as they were able to bear it, Mark 4. 33. Paul was excellent at this, *I had rather speak five Words in known Tongue, than ten thousand Words in an unknown Tongue.* A Man may be a great Schollar and yet a great Sinner. Judas the Traytor, was Judas the Preacher. Therefore, Sirs, let me beseech you, for your poor Souls sake, hear those Ministers that come nearest unto Christ, the Prophets and Apostles ; he is the best Preacher that doth most good, and wins most Souls ; you may go from Men to Truth, but not from Truth to Men ; for the best Men, are but Men at the best.

2. Read the best Books, for in them you will find the best Things, and compare what is spoken in the Books of Man, with what is written in the Book of God.

3. Keep the best Company, be much with them that are much with God, walk with them that walk with God. Truly our Fellowship is with the Father, and with the Lord Jesus Christ, 1 Job. 1. 3. Forsake all bad Company, and Joyn thy self with good Company ; let them be thy choicest Companions, that have made Christ their choicest Companion, lay them nearest your Hearts, who lye nearest Christ's Heart ; carry them in your Bosom by love, who shall be carried by Angels into Abraham's Bosom : Let

Be.

Believers be with B-lievers? You know what our *English Proverb* is, *Birds of a Feather, will flock together*; *Being let go, they went to their own Company, Acts 4.* Indeed none are fit Company for a Believer; to see a Saint and a Sinner sociating one with another, is to see the dead and the living keep House together, Carnal-men, tho' they be naturally alive, yet they are spiritually dead. 'Tis better to be with *Lazarus*, tho' in his Rags, than with *Dives* tho' in his Robes. *He that walketh with the Wife sh ll be Wife, Prov. 13. 20. O dwell were God dwells, make them your Companions on Earth, who shall be your Companions in Heaven.*

II. Meditate often, think often on the four Last Things. *Death, which is most certain, Judgment most strict, Hell most doleful, Heaven most delightful.* 1. Meditate upon Death, which is most certain, *He hath appointed unto all Men once to die, Heb. 9-27.* Out of Dust was Man formed, and unto Dust shall Man be turned: To think of Death is a Death to some Men; but, Beloved, Meditate on Death; the Meditation of Death will put Sin to Death. Death to the Wicked is the End of all Comfort, and beginning of all Misery; but Death to the Godly is the Out-let to Sin and Sorrow, and the In-let to Peace and Happiness. The Saints enjoyments shall be incomparable, when the Sinners Torments shall be intollerable. When a Believer's Soul shall go out of his own Bosom, it goes to *Abraham's*. When a Believer dies, he leaves all his Bad behind him, and carries his Good with him; when a Sinner dies, he carries his Bad, and leaves his Good behind him; the one goeth from Evil to Good, the other from Good to Evil. When a Saint leaves the World, his Flesh returns to Dust, and his Spirit to Rest; when a Sinner leaves the World, his Body goes to Worms to be consum'd, and his Soul to Flames to be tormented. The one goes to *Abraham's Bosom*, t'other to *Belzebub's Bosom*. *The Chaff to the Fire, and the Wheat to the Barn.* Oh, for the Lord's sake Meditate upon Death. When you come into the World, you do but live to die again; when you go out of the World, you do but die to live again. *He that liver well can't die ill. He that is assured of a Life that hath*

hath no End, care not how soon this Life hath an End; but he that lives without Fear, shall die without Hope. He that hath no Grace in his Life, shall have no true Peace in Death. An old Sinner is nearer the second Death, than he is to the second Birth. His Body is nearer to Corruption, than he is to the second Birth; his Body is nearer to Corruption, than his Soul to Salvation. Death levelleth the highest Mountains with the lowest Vallies; the Robes of Princes, and the Rags of Beggars, are both laid up in the Wardrobe of the Grave. The reason why Men prepare so little for Death is, because they so little think of Death; when they feel Sicknesse afflicting them, then they fear Death approaching. The Grave is a Bed to rest in, and not a Shop to Trade in. When the Soul in Death takes its flight from its loving Mate, they shall meet no more till the general Assize. When you are putting off your Cloaths, think of the putting off your Tabernacles: Be going to your Beds, as if you were going to your Graves, and so close your Eyes in the World, as you would open them in another. When you are creeping between the Sheets, then think of your Winding-sheet. Remember, Christians, that God can as easily turn you into the Dust, as he could take you out of the Dust. To Day is your living Day, to morrow may be your dying Day. The Meditation of Death, will prepare you for Death.

2. Meditate upon Judgment, which is most strict. *We must all appear before the Judgment seat of Christ.* They who will not come before his Mercy-seat, shall be forced to come before his Judgment-seat. They who will not hear his Word shall feel his Sword. They who are graceless in this Day, will be speechless in that Day. Do you mind me, Sirs, At the World's End such will be at their Wits end, to see the Earth flaming, the Heavens melting, the Stars falling, the Graves opening, the Judgment hastening, the Sun and Moon mourning, and Christ and his Angels coming. He that comes to raise the Dead, will also come to Judge the Dead. O Sirs, the great Day to great Sinners will be a terrible Day, when they shall see Christ com-

ming in the Clouds, who hath the Person of Man, but the Power of God, being crowned with Dignity, and guarded by Angels, enraged with Anger, and enabled with Power, to bring all Kings and Nobles, high and low, rich and poor to his Bar, to judge them, not by the Witness of their Countenances, but by the Blackness of their Consciences. He that was guarded to the Cross with a Band of Soldiers, shall be guarded to the Bench with a Guard of Angels. You that make no account of his coming, how do you think to give an Account at his coming? For the Lord's sake meditate upon Judgment, which will make you Judgment-proof. They who now judge themselves in their own private *Sessions*, shall not now be judged at Christ's publick *Affire*.

3. Meditate upon Hell, which is most doleful. O Sirs, Heaven is a Place where all is joyful, and Hell is a Place where all is doleful. In the former there is nothing but Happiness, in the latter nothing but Heaviness, Pal. 19. 17. *The wicked shall be turned into Hell.* Mark, Sirs, *the wicked shall be turned into Hell.*

O dreadful Place, where the Devil is the Goaler, Hell the Prison, Damnation the Punishment, Eternity the Time, Brimstone the Fire, and Men and Spirits the Fuel! to endure this will be intollerable, to avoid it will be impossible. This is the Day of God's Long-suffering, that will be the Day of Man's Long-suffering; there they may suffer, and suffer pain without ease, and Torments without end, Sorrow without Succour, and Misery without Mercy. For the Lord's sake Meditate upon Hell.

O what Hells are there in Hell! The loss of God, the loss of Christ, the loss of Saints, the loss of Angels, the loss of all Good, and endless, easeless, and remediless Torment must be their Portion. *O that you would but often think of Hell!* If once thou droppest into Hell, after a thousand Years you will be as far from coming out, as at your first Entrance in. There is a Way to keep a Man out of Hell, but no Way to get a Man out of Hell. The Wheat and the Chaff, they may both grow together, but they shall not both lie together. In Hell there shall be no Saint among those that

that are terrified, and in Heaven there shall not be a Sinner among those that are glorified. The Sea of Damnation shall not be sweetned with a Drop of Compassion. Will you pity a Body that is going to the Block, and will you not pity a Soul that is going to the Pit? What a sad Visitation is that, where the black Horse of Death goeth before, and the red Horse of Wrath followeth after. O that must needs be sad, when one Dearh comes upon the neck of another.

A Man's condition in this Life may be honourable and yet his state as to another Life may be damnable. Poor *Lazarus* goes to Heaven, when rich *Dives* goes to Hell; it is better to go to Heaven *poorly*, than to go to Hell *richly*. O Sirs, let us go into Heaven by contemplation, that we may never go into Hell by condemnation. Meditate on Heaven, which is most joyful, *Mat. 25. 34. Come ye blessed, inherit the Kingdom prepared for you.* Heaven is a Place where all joy is enjoy'd, Mirth without Sadness, Light without Darknets, Sweetness without Bitterness, Life without Death, Rest without Labour, Plenty without Poverty. O what Joy entereth into a Believer, when he enters into the Joy of his Master! Who would not work for Glory with the greatest Diligence, and wait for Glory with the greatest Patience? O what Glories are there in Glory! Thrones of Glory, Crowns of Glory, Vessels of Glory, a Weight of Glory, a Kingdom of Glory. Here Christ puts his Grace upon his Spouse, but there he puts his Glory upon his Spouse. In Heaven the Crown shall be worn by them. In this Life Believers have some good Things, but the rest and best are reserved for the Life to come. Oh, Sirs, Meditate upon Heaven; the Meditation of Heaven will make us heavenly. Heaven is not only a Possession promised, but a Possession purchased. When our contemplations and Conversations are in Heaven, then we enjoy *Heaven* upon Earth.

To be in Christ is *Heaven* below, and to be with Christ is *Heaven* above. There can't be a better Being for us, than to be with the best of Being. *To me to live is Christ, and to die is gain, Phil. 1. Paul was contented to stay a while out of Heaven, that he might bring*

bring other Souls into Heaven. His Life to them was most useful, but his Death to him was most gainful: Let our Condition be never so great, it is a *Hell* without him; and let our Condition be never so sad, it is a *Heaven* with him.

I had rather be in Hell with Christ, than in Heaven without Christ, says *Luther*. Indeed, Hell it self would be Heaven if God were in it, and Heaven would be Hell, if God were from it. That which makes Heaven so full of joy is, that it is above all fear; and that which makes *Hell* so full of horror is, that it is below all hope: The *V. R.*s of Grace shall swim in the Ocean of Glory: Here all the Earth is not enough for one Man, but there one Heaven is enough for all Men. A Believer should see with an Eye that is purified, what he shall shortly see with an Eye that is glorified. We may talk of the greatness of our Crowns, but we shall never know the weight of 'em till set on our Heads.

III. Set the Watch of your Lives by the Sun of Righteousness.

Live in Print, and keep the Copy of your Lives free from Bots and Blurs, that the Characters thereof may be read by all. And bring up the Bottom of your Lives to the Top of your Lights. Then only doth the Watch of our Lives move with Uprightness, when it is set by the Beams of the Sun of Righteousness. *The Grace of God that bringeth Salvation, hath appeared to all Men, teaching us to deny Ungodliness and worldly Lust, and to live soberly, righteously and godly in this present World.* Tit. 2. 11. They who will not submit to Grace's Teaching, shall never enjoy Grace's Salvation.

O live so, that the Word which hath brought Salvation to our Souls, may bring your Souls to Salvation, that you may be such Jewels of Grace, as shall be lock'd up in the Cabinet of Glory. The Father of Light takes no Pleasure in the Children of Darkness: *Let your Lights so shine before Men,* Mat. 5. We must first shine in Grace before we can shine in Glory. They who look for a Heaven made ready, should live as if they were in Heaven already.

There are *Four Things* that make up a *New Creature*.

1. *Light.*

1. *Light.* 2. *Light.* 3. *Holiness.* 4. *Good-works.* The Children of Light must put on the Armour of Light.

I cannot but sadly reflect on the Inconstancy of rotten Professors. An applauded Christ shall have many *Hosannas*, but a condemn'd Christ shall have many *Crucifixes*. But a true Believer can as well go with Christ to the Tree, where he is to be Crucified, as he can go with Christ to the Throne where he is to be Glorified. O how unanswerable are the Lives of some Professors to the Lights of Professors! They know much, but *do little*. They know the Good they are to do, but do not the Good they know. They speak of Things above, but they love and follow after Things below. A Man is not what he says, but what he does. To say what he do, and not do what we say, is but to undo ourselves by doing. Take heed, Sirs, that you do not call yourselves to Hell with heavenly Words. What's the great prejudice the World hath against Professors, but *that they who profess against Pride more than others, are themselves as proud as others*? They profess against Covetousness more than others, but are as Covetous as others. They often meet together to be better, but they are never the better, for their oft meeting together. Do but take away their *Profession* and you take away their *Religion*. They have nothing of the Shape but the Skin. They are better in their *Outsides*, than in their *Insides*. O Sirs, if Godliness be Evil, why do you so much profess it, and if Godliness be Good, why do you so little Practice it? Either take Christ into your Lives, or cast him out of your Lips; either obey his Commands more, or else call him Lord no more; either get Oil in your Lamps, or call away your Lamps. To be a Professor of Piety, and a Practicer of Iniquity, is an abomination to the Lord. Some will not seem evil, and yet will be so; others would seem good, and yet would not be so. Either be what thou seemest, or else seem what thou beest: There are many that blush to confess their Sins, that d d never blush to commit their Sins. There is nothing done in vain, but that which is vainly done.

O Christians, bring your Lights to the Light: What

Dark

Darkness can obscure them who have a Sun above 'em? Believers, when their Candles are put out, they can fetch light from the *Sun of Righteousness*. The nearer you are to such a Sun, the clearer will be your light.

O Christians, you are never the better for your light, if you are not made the better by your light: He that Sins against his light, will at last sin away his light. If thy light do not put Sin and the World under thy Feet, it will never put a Crown of glory upon thy Head. This is the third.

IV. Be willing to want what God is not willing to give. As God hath never the less for the Mercies he giveth, so he hath never the more the Duty he taketh: Man is such a Debtor to God, he can never pay his Duty to God. We are so far from paying the utmost Farthing, that at the utmost we have not a Farthing to pay. There is no Man but hath received more Good than he deserveth, and done more Evil than he hath suffered; therefore should be contented, tho' he enjoy but little Good, and not discontented, though he suffer much Evil. Let us therefore be contented, *1 Tim. 6. 8*. A Christian is to submit to the Will of God's disposing, as well as to the Will of God's commanding. That Man obtains his Will of God, who submits his Will to God. A gracious Heart should never be out of Heart, because he hath said, *I will never leave thee, nor forsake thee, Heb. 13. 5*. He that hath said, will not unsay it; therefore take up your contentment in God's appointment. We are not to be troubled for this, that we have no more from God, but to be troubled for this, that we do no more for God. A Christian, tho' he hath a Will of his own, yet it becomes not a Christian to do his own Will. Contentment without the World, as better than the World without Contentment. Christian, get a holy Heart, and thy Estate on Earth shall be transcendent, yea, thy Estate on Earth shall be sufficient. Christian, is not God willing to give thee riches? O then be willing to want riches. Is not God willing to give thee Health? O then be willing to want Health. Is not God willing to give thee Children? O then be willing to want Children. Is not

not God willing to give thee thy Desire in this Thing, or that Thing? Oh! be willing to want that Thing. We many times stand in our own Light. *Never were any Saints their own Carvers, but before they had done, they cut their own Fingers.* Lot, you know, was put to his own choice, and he chose *Sodom*, but it so fell out, it was not long before *Sodom* was burnt. So *Rachel* said, *Give me Children, or else I die*; and she had a Child, and it cost her her Life. *Abraham* desired the Life of *Ishmael*, but he had but little Comfort of him all his Days. Therefore, dear Christians, submit thy Will to God's Will: That Soul shall have his Will of God, that desires nothing but what God will. Do you but take care of all that which belongs to God, and God will take care of all that belongs to you. It is nothing but reason that God should fall out with them in the Course of his Providence, that fall off from him in the Course of their Obedience. Wicked Men make the World their Treasure, and God makes the World their Torment. When they want Estates they are troubled for them, and when they have Estates, they are troubled with them. Murmuring Persons think every thing too much that is done by them, and every thing too little that is done for them. God is as far from pleasing them with his Mercy, as they are from pleasing God with their Duty. It is unthankfulness that is the Cause of the Earth's unfruitfulness. Did a Man believe, that the Lord would not fail his Body, how carefully would he look after his Soul! It is only the true Christian Man that is the contented Man; he does not quarrel with God for Mercies denied, but blesseth God for Mercies bestowed. The higher a Christian is raised above the Things of the Earth, the more he is ravished with the Joys of Heaven.

V. Crucifie your Sins that have crucified your Saviour. *They that are Christ's*, saith *St. Paul*, *have crucified the Flesh with the Lusts thereof*. Did the Rock rend when Christ died for Sins, and sha'n't our hearts rend that have lived in our Sins. O the Nails that pierced his Hands, should now pierce our Hearts. They should wound themselves with their Sorrows, who has wounded him with their Sins;

Sins: That they have grieved his Spirit, it should grieve their Spirit.

O that ever I should be so bad a Child to him, that hath been so good a Father to me! Our Sins have been our greatest Traytor, and our Saviour hath been our choicest Help. O put Sin to death, that was the cause of Christ's death. If one should kill our Father, would we hug and embrace him as our Friend, let him eat at our Table, and not rather hate and detest the very sight of him? If a Snake should sting thy dearly-beloved Spouse to death, would thou preserve it alive, warm it at the Fire, hug it in thy Bosom, and not rather stab it with a thousand Wounds? And were not our Sins the cause and instruments of Christ's death? Were they not the Whips that scourged him, the Nails, the Cords, the Spear, the Thorns that wounded, and fetch'd his Heart's Blood from him, and can we love our Sins, that killed our Saviour? Can a Spouse love her Husband, and her Heart embrace an Adulterer?

We complain of the Sins of Judas, and the Jews, and seem to hate them, and sp'it at the mention of them, and can we love our Judas Sins that set all on work, and put Christ to death? And yet how many are there that had rather have sinful-self satisfied, than to have sinful-self crucified? O, Sin is that Mark at which all the Arrows of Vengeance are shot. Were it not for Sin, Death had never had a Beginning; and were it not for Death, Sin would never have an Ending. Man began to be sorrowful, when he began to be sinful. The Wind of our Lust blew out the Candle of our Lives. If Man had had nothing to do with Sin, Death had had nothing to do with Man. O, did Sin bring Sorrow into the World? O, then let Sorrow carry Sin out of the World. Of all Evils Sin is the greatest Evil; Rom. 6. 23. *The Wages of Sin is Death.* Oh! it is worse than Punishment, Banishment, and Imprisonment. Sin killeth both Body and Soul; it throws the Body into the cold Earth a rotting, and the Soul into the hot Hell a burning. Oh! for the Lord's sake think of this, and weep for this betimes: Let the Cry of your Prayers Out-cry the Cry of your Sins. Nothing can quench the Fire that Sin hath kindled, but the

the Water which Repentance hath caused : *If we confess our Sins, he is faithful and just to forgive us our Sins and to cleanse us from our Sins.* John 1. 11. A Saint is not free from Sin, that is his Burden ; a Saint is not free to Sin, that is his Joying ; Sin is in his Soul, that is his Lamentation ; his Soul is not in Sin, that is his Consolation. If you will not Sin in your Grief, then grieve for your Sin. That's the fifth.

VI. Do you bless God most, who are most blessed.

God is good to all, but to *Israel* he is truly good, *Even to such as are of a clean Heart,* Psal. 73. They can never speak good enough of God, who have tasted the goodness of God : It is but reason they should bless most, who are the most blest. They who hold the largest Farms, must pay the greatest Rent. Differing Mercies call for differing Duties. It is very meet that he should be magnified by us, that makes us meet to be glorified with him. O Christians, if he hath called you out of your marvellous Darkness, into his marvellous Light, you ought to shew for his marvellous Praise. *1 Pet. 2. 9. But you are a chosen Generation, a royal Priesthood, an holy Nation, a peculiar People, that you should show forth the Praises of him, who hath called you out of Darkness into his marvellous Light.* Men should not glory in what they have received, but they should give Glory for what they have received. The glory of God must be the golden Butt, at which all the Arrows of Duty are shot : Grace in our Hearts is like Stars in Heaven, that shine not by their own Splendour, but by borrowed Beams from the Sun of Righteousness ; giving thanks to the Father, who hath made us meet to be partakers of the Inheritance of the Saints in Light, Col. 1. 22. As the best of means should make us fruitful, so the best of Mercies should make us thankful. Shall a Saint find God a Matter that is bountiful, and shall not God find a Saint a Servant that is dutiful ? If he gives us any enjoyment, it's but for his own entertainment. He shall never want Mercy that plays not the Wanton with Mercy. To bless God for Mercies, is the way to increase them ; to curse God for Miseries, is the way to remove them. No good lives so long as that which is thankfully improv'd.

No Evildies so soon as that which is: patiently endur'd.
 O Christians, give all your Glory unto him, who hath
 given all his Glory unto you, and do as those glorified
 Ones in Glory. *The four and twenty Elders fell down be-*
fore him that sat on the Throne, and worshipped him that liv-
eth for ever and ever: and cast their Crowns before the
Throne, saying, Thou art worthy, O Lord, to receive all glo-
ry and honour, and power, for thou hast created all Things,
and for thy Pleasure they were and are created, Rev. 4. 10.
 All you have is derived from God, let all you have be
 returned to God. The more God's Hand is enlarged in
 the Blessing of us, the more our Hearts should be enlarged
 in the Blessing of God. O Believers, he hath frowned
 on others, but he hath smiled upon you. He hath past
 by others Doors, and knockt at yours. He hath past
 your Light when others Dark. He hath made you Living
 when others are Dead. He has made you Heirs of Glory,
 when others are *Children of Wrath*. He hath made you
 sons, when others are Slaves. He hath made you higher
 than Angels, and others no better than Devils. This
 hath been done, and more for you who are Believers.
 Now have you not great Cause to bless God? Whilst
 man is blessing God for his Mercies, *God is blessing Man*
with his Mercies. Can you find me out that *Good* that is not
 given you, or the Evil that is not forgiven you? God
 deserves more from every Christian, than he demands.
 Where this Sun of Mercy shines hottest, the Fruits of
 Grace should grow fairest.

VII. Fear not the Fear of Men. Wicked Men must
 not be feared, tho' they be never so mighty, nor fol-
 lowed tho' never so many. *Fear not them that can kill*
the Body, said our blessed Saviour, and can do no more,
Mat. 10. 28. If a righteous Cause bringeth us into Suffer-
ing, a righteous God will bring us out. If we suffer
for well-doing, we do well in suffering. Shall we
cease to be Professors, because others will not cease to
be Persecutors? If you suffer for well-doing, saith the Scrip-
ture, ye are happy. What, are we Members of Christ,
and yet afraid to be his Martyrs? What, are the Chil-
dren of God afraid of the Children of the Devil? Are
the Children of Light afraid of the Children of Darkness?
 The

the Children of Heaven afraid of the Children of Wrath? What, though you be weak, your King is strong? What, though you be Lambs among Wolves, your Captain is the Lion of the Tribe of Judah? What, though you have no Power, *Christ hath Power given him both in Heaven and Earth*, Mat. 28. 18.

The fear of Persecution is more than Persecution. He that loseth a bare Life for Christ, shall find a better life in Christ. Persecution, though it brings Death in one hand, it brings Life in the other; though it kills the Body, it crowneth the Soul. It sends the Body to dust, and the Spirit to rest. The worst they can do against you, is the best they can do for you. The worst they can do, is but to send you out of the Earth, and the best they can do for you, is but to send you up to Heaven. They take a Life from you, which you cannot keep, and bestow a Life upon you, which you cannot lose. If they be blessed who die in the Lord. O how blessed are they that die for the Lord! Do wicked Men glory in that which is their shame, and shall we be ashamed of that which is our glory? It is an honour to be dishonoured for Christ. What is a short Happiness attended with an everlasting Misery to a short Misery attended with an everlasting Happiness.

O how clear will the Sun of righteousness shine when those dark Clouds are blown over. What if they threaten you with present Death, doth not God also threaten you with everlasting Death? If you should not be ruled by him, whose threatnings should you fear? Is Man more terrible than God? Death more dreadful than Hell? God hath said, *Fear no Man; who art thou that shouldst be afraid of a Man that shall die, and of the sons of Men, that shall be made as the grass*, Isa. 51. 7. Do you see, Sirs, God would not have you to be afraid of Man. He that is afraid of Man, is afraid of grass. *Fear thou not, for I am with thee; be not dismayed for I am thy God; I will strengthen thee, yea, I will be with thee, &c.* Isa. 41. Let but Professors do their best, and then let the World do their worst.

VIII. *Cleave thou closest so that truth which is the choice*

1. Be for hearing and doing both, but for doing more; he that doth most shall receive most. Christians, the more Glory you bring to God, the more Glory you shall have from God. O how abundant should they be in the Work of the Lord, that know *their labour is not in vain in the Lord*, 1 Cor. 15. 18.

2. Be for Knowledge and Practice both, but for Practice more. Alas, what is it to be a Christian no farther than a few good Words will go? I tell you, Sirs good Words without good Works, will never turn to a good Account. Holy Sayings, without holy Doings, will never conduct your Souls to a holy Place.

3. Be for Gifts and Graces both, but for Graces more: A Heart sanctified, is better than a Tongue silvered. Graces bring Christ and the Soul together, and unites them together. Without Grace there may be a Knowledge that is seeming, but without Grace there can be no Knowledge that is saving.

4. Be for Credit and Conscience both, but for Conscience more. Where there is a pure Conscience, there will be a pure Conversation, As no Flattery can heal a bad Conscience, so no Cruelty can hurt a good Conscience.

5. Be good in good Times, and be bad too, but a bad more. To be good in all Times is a Christians duty, but to be good in bad Times is a Christians Glory. You cannot tread in the Steps of our Saviour, but you will taste of the Cup of our Saviour; any Man, says the Apostle, that will live godly in Jesus Christ, must suffer Persecution.

6. Be for Body and Soul both, but for Soul more. O how careful are Men for their Bodies, but how careless for their Souls? They are true to that part which is without, but false to that part-within. So they may have but something of the World in their hands, they care not though they have nothing of Heaven in their Hearts. O Christians, our Work below is then the best done, when our Work above is first done: The greatest happiness of the Creature is, not to have the Creatures for ones happiness.

7. Be for Peace and Truth, but for Truth more; O Christians, love the Truth in truth. Love the Truth of

God in truth, justifieth the truth, and the truth will justify you. Till you can love the naked truth, you will never love to go naked for the truth. Remember that, I pray Christians.

8. Be for Life and Christ both, but for Christ more, Christ is sweeter than Wine, better than Life; he that came from above, is above all; *He that hath the Key of Heaven, can open the Doors of Heaven.*

9. Be for works and faith too, but for faith more. Faith is a Grace that is most needful, and a Grace that is the most fruitful. A Faith that worketh not, is a Faith that saveth not. Nothing will get up to Heaven, *Christian*, but that which came down from Heaven.

10. For the publick *Duties*, and private too, but for publick more. Be much in private *Duties*, if you fall short in any, fall short in publick *Duties*; and be most in private. You that have filled the Book of God with your Sins, should fill the Bottle of God with your tears.

11. Be for Form and Power both, but for power more, I say, be for power more, *Christians*.

Alas, what is the Form without the Power? They give God the Cap and Knee, and give up themselves to all manner of abominable Wickedness. O *Christians*, I say, be for Power, be sure look to that, that ye may be for the Power of Godliness, more than the Form of Godliness.

12. Seek to please Men and God both, but God rather. To be in favour with them that are out of favour with God, to be well-spoken of by them, who are evil-spoken of by God, is rather a Reproach than an Honour. If there be no fellowship between Christ and you in Holiness, there will be no Society between Christ and you in Happiness. *This is the Eighth.*

IX. Acquaint your selves with your selves:

The Tryal of your selves, is the ready Road to the Knowledge of your selves. No Man begins to be good till he sees himself to be bad. Till you see how foul your Faces are, you will never pay any Tribute to Christ for washing of them. He can never relish the sweetness of God's Mercy, who never tasted the bitterness of his own Misery. The bottom of our Disease lieth here, that we search not our Disease to the Bottom.

He that trusteth his Heart is a Fool, and yet such Fools are we, that we trust our Hearts. The Conversation may be civiliz'd, when the affections are not sanctified. A Man may be better acquainted with the Grace of Truth, who never knew the Truth of Grace. Therefore *examine yourselves, and prove yourselves.* 2 Cor. 13. 5. *Whether you be in the Faith or no :* Or whether the Faith be in you or no ? See whether your Hearts be the Cabinet of such a Jewel ; for want of this, many are like Travellers, skill'd in other Countries, but Ignorant in their own ; many have their evidences of Grace to seek, when they should have their Evidences of Grace to shew. O Beloved, I beseech you with beseechings, be more in searching your own Hearts more.

'Tis of greater concernment to know the State of your Hearts, than to know the State of all our Estates. A Man may profess like a Saint, pray like a Saint, speak like a Saint, look like a Saint, and yet not be a Saint. You cannot always tell what it is a Clock in a Man's Breast, by the Dial of his Countenance. The humble look is sometimes likened to the proudest Heart. Believers, for the Lord's sake consider well these three Things.

1. What you were in a State of Nature.
2. What you are in a State of Grace.
3. What you shall be in the State of Glory.

O, methinks you should think of this ; what you were, what you are, and what you should be. Conversion beginning in consideration.

Grace, as it makes our comfort sweeter, so it makes our Crown greater.

Beloved, for God's sake, for your Soul's sake, acquaint yourselves with your selves. The readiest way to know whether or no you are in Christ, is to know whether or no Christ be in you ; for the Fault is more visible than the Root. The Tree of Righteousness is known by the Fruits of Righteousness, Mat. 7. 20. The Tree is known by its Fruits, said our Lord Jesus Christ. If you would know the Heart of your Sins, you must know the Sin of your Hearts : Will you remember that *Christians* ? For *out of the Heart, saith the Lord, proceedeth evil thoughts,*

murder, adultery, and fornication, and blasphemy, Mat. 15.

11. Many have passed the Rocks of gross Sin, that have been cast away upon the Sands of Self-righteousness: If you be found in your righteousness, you will be lost in your unrighteousness. He that hath no better righteousness, than what is of his own providing, shall meet with no bigger happiness than what is of his own preferring.

X. *Do good in the World, with the Goods of the World.*

'Tis better to spend our time in doing good, than in getting goods; for the goods we get we must leave, but the good we do will never leave us, Rev. 14. *They shall rest from their labours, and their works shall follow them.* The ambitious Man shall leave all his greatness behind him, when the righteous Man shall carry all his goodness with him. *Dives* his charity was very cold, and he found the flames of hell very hot. There's not a drop of water for such *Dives* in hell, that have not a crumb of bread for such *Lazarus* on earth. *Dives* denied *Lazarus* a crumb of bread, and therefore *Lazarus* must not bring him a drop of water. He that will shew no mercy, shall have no mercy shewed him. Let charity be your shop to trade in, and eternity shall be your bed to rest in. Be a Father to all charity, and a Servant to all humility; do much good, and make but little noise; every Grace that is more exercised, shall be more glorified; the more good you do for God, the more good you shall receive from God. As the poor cannot live without your mercy on the earth, so without God's mercy you shall not live in heaven; he that gives to the poor Saints for Christ's sake, shall be rewarded by Christ for the Saints sake. Mat. 25. 36. to 40. *Naked and ye clothed me; I was sick and ye visited me, I was in prison and ye came unto me.* Then shall the righteous answer, saying, Lord, when saw we thee an hungry, and fed thee? Or thirsty and gave thee drink? When saw we thee a stranger and took thee in? Or naked and clothed thee? Or when saw we thee sick or in Prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, forasmuch as you have done it to one of the least of those my Brethren, ye have done it unto me. The more you disburse for Christ on Earth, the greater Sums of

of Glory shall you receive from Christ in Heaven. The Crop that is sown in Mercy shall be reap'd in Glory. As we must lay out all in the Cause of God, so we must lay down all for the Cause of God; That which is cast into Christ's Treasure by the Way, is not cast away: Mercy is so good a Servant, that it will never let its Master die a Beggar, tho' it makes your Pocket lighter, yet it will make your own the greater.

O that God should give the rich so much! O that the rich should give the poor so little! Some say, that the barrenest ground is nearest to the richest mines: 'tis too often true in a spiritual sense. How many rich men, tho' their estates be like a fruitful Paradise, yet their hearts are like a barren Wilderness. They have much of the Earth in their hands, but nothing of Heaven in their hearts. They be rich in Goods, but not in Goodness. I wonder that such Worldlings do not tremble at these sayings, *Mat. 25. 41.* *Then shall he say also unto them on the left-hand, depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels; for I was an hungred and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; naked and ye clothed me not, sick and in prison, and ye visited me not.* Then shall they answer him, saying, *Lord, When saw we thee an hungred, or a thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?* Then shall he answer them, saying, *Verily I say unto you, inasmuch as you did it not to one of the least of these, ye did it not to me.* And these shall go away into everlasting punishment, but the righteous into life eternal.

O that Men should be so much taken with their riches, who must ere long be taken from their riches! As you brought none of your Coin into the World with you, so you shall carry none of it out of the World with you. In the World you find it, and in the World you shall leave it; to whom you know not it may be to them you would not. Did but some rich Men know before their Deaths, how their Gold and Silver should be spent after Death, they would wish it back again at the Mines from whence it came. O ye rich Men, I say unto you,

Do good in the World; with the Goods of the World, 'tis a greater Honour to give like a Prince, than live like a Prince.

'Tis better to have an Heart, and not wherewith, than to have wherewith, and not to have a Heart. Give, and it shall be given to you; your Charity should seek the poor, before the poor seek your Charity. He that sheweth Mercy when it may be spared, shall receive Mercy when it shall be most needed. *That's the Tenth.*

XI. Improve that Time which will be yours but for a Time; Time e're long shall be Time to you no longer, Rev. 10. 6. Opportunities are for Eternity, but Opportunities are not to Eternity; Christians, *remember this.* That Race is short which you run, but the Price is great for which you run. As you have not a Lease of your Lives, so you have no Brasse for your Lives. Had not we need take heed how we shout, that have but a single Arrow to direct to the Mark? No time is ours but what is present; and this is as soon past as present. *Natures Womb proves after Natures Tomb.*

O consider how much of your Time is gone, and yet how little of your work is done. Shall your rest steal away one Half of your Time, and your Lusts the other? O what Enemies are they to themselves, that of all their Days allow themselves not one! Your work is great, and your Time is short; you have a God to honour, a Christ to believe in, and a Soul to save; you have a Race to run, a Crown to win, a Hell to escape, and a Heaven to make sure; you have a many strong Corruptions to weaken, and many weak Graces to strengthen; you have many Temptations to withstand, and many Afflictions to bear; you have many Mercies to improve, and many Duties to perform; therefore endeavour to improve your Time. All the Time that God allows us, is little enough to perform the Task which he allots us; Therefore, dear Children, redeem the Time, Eph. 5, 16. *Redeem the Time, because the Days are Evil.* If much of your Time be past, let no more of your Time be waste; how much the longer our Time hath been, so much the shorter our Time shall be. O that every Step your soul takes might be towards heaven, and

you would make sure of God to day, because the next day you are not sure of your selves. For the Lord's sake improve your Time, for your Soul's sake redeem the Time. The Lawyer will not lose his Term, the Water-man will not lose his Tide, the Tradesman will not lose his Exchange-time, the Husband-man will not lose his Season; and will you lose your precious Season? If you lose your Season, you lose your Souls. Know that there's but one Heaven, and if you miss of that, where will you take up your Lodging but in Hell? There's no sitting up under Ground, for those that have lost their Time above Ground: The great hindrance of well-living, is the expectation of long living: Many think not of living any better, till they think not of living any longer. O how just is it that they should miss of Heaven at last! Now is the Time for Grace to accept of you, and now is the Time for you to accept of Grace. To day, to day, to day saith God, thrice in that one Chapter, Heb. 3. To day in the 7th v. To day in the 13th v. To day in the 25th v. Oh, but Sinners say, to Morrow, to Morrow, to Morrow! Alas, Sirs, one day is better than two to Morrows; this Day is the living Day, to morrow may be the dying Day, and therefore for the Lord's sake put it not off. Now if ever, now for ever; now or never, up and be doing, lest you be utterly undone.

XII. Learn Humility from Christ's Humility; Learn of me, for I am meek and lowly in Heart, and you shall find rest in your Souls. Mat. 11. 29. Humility makes a Man like an Angel, and for want of Angels were made Devils. Proud Sinners be fit Companions for none but proud Devils. The most lovely Professor, is the most lowly Professor. A Believer is like a Vessel at Sea, the more it fills the more it sinks. None so humble upon Earth, as those that live highest in Heaven. Do but see how many of the best Saints, look upon himself as one of the least of Saints. Unto me who am less than the least of the Saints, saith great Paul, Eph. 3. 8. The most holy Men are always the most humble Men. Where Humility is the Corner-stone, there Piety is the Top-stone. It is good to have Thoughts of our selves. The Cloath of Humility should always be worn on the Back of Christianity.

God Almighty hath two houses in which he dwells, his City-house and his Country house, his City-house is the Heaven of Heavens, and his Country-house is the humble and lowly hearts, *Isa. 57. 18. I dwell in the high and holy place, that is in Heaven, God's city-house and with him that is of a contrite and humble spirit, that is his country-house.* Humility is a *Beisel* for God's dwelling, but Pride is a *Babel* of the Devil's building. *If you do not keep pride out of your Souls, and your Souls out of pride, pride will keep your souls out of Heaven.* I will not say a good Man is never proud; but I will say a proud Man is never good. God resisteth the proud, *James 4. 6. God resisteth the proud, but giveth grace to the humble.* The Face of Prosperity shines brightest, thro' the Mark of Humility. Of all Garments, Humility best becomes Christians, and most adorn their Profession. God will not endure that any Man should think well of himself, but himself. A Christian should look with one Eye upon Grace to keep himself thankful, and with the other Eye upon Vice to keep him mournful. When you begin to be proud of your glittering Feathers, look down upon your black Feet. *Rev. 4. 10. The four and twenty Elders fell down before the Throne, and cast down their Crowns before him that sat upon the Throne.* The only Way of keeping our Crowns on our Heads, is to fling them at his Feet. Alas, Sirs, what are you proud of? Are you proud of your Riches, of your Honours, of your Relations, or Beauties, or Strength, or Life? Alas, alas, these are poor low things to glory in. When Men glory in their Pride, God stains the Pride of their Glory. O go to the Graves of those that are gone before you, and there see, are not the Bones scattered, their Eyes wasted, their Flesh consumed, their Mouth corrupted. *Where now be those ruddy Lips, lovely Cheeks, fluent Tongues, sparkling Eyes, comely Noses, are they not all gone as a Dream? And there will you be e're long? And will you be proud of these things? An humble heart knoweth no Fountain but God's Grace, and upright Man knoweth no end but God's Glory.*

XIII. Be upright Christians. The Gospel doth not only require that we should be excellent Christians, but that we

we should be diligent Christians. The more glorious Dispensations you live under, the more gracious Conversations you should have. Spiritual Actions will make you look fresh in the Eyes of Spiritual Christians. The more you have of good in you, the more you shall have good with you. The clearer the Lamp of Grace burns on Earth, the brighter the Sun of Glory shall shine in Heaven. We live by dying to ourselves, and die by living in ourselves. Christians should be burning Lamps as well as shining Lamps. Should he walk in Darkness whose Father is Light? Shall that Tongue be found Lying so constantly to Men, that was found Praying so earnestly to God? Or those Eyes be found gazing on sinful Objects, that were reading of sacred Orders? Shall such as have received Christ's Pledge-money, Fight under Satan's Colours? Beloved, either let your Works be according to your Profession, or else let your Profession be according to your Works. Never put on the fair Suit of Profession, to do the Soul-work of Corruption; never put on Christ's Livery to do Satan's Drudgery. *Let everyone that names the Name of the Lord, depart from Iniquity. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of my Father which is in Heaven, Mat. 7. 21, 22.* O that Mens Tongues should be larger than their Hands; in Words they profess him, but in Works they deny him. Many set a Crown of Glory on the Head of Christ by a good Profession, but clap a Crown of Thorns on the Head of Christ, by an evil Conversation. *They fear the Lord, and serve their own gods, 2 Kings, 17, 33.* Alas, Beloved, what good will your Profession do you, if you do not make good your Profession? 'Tis better never to shine than not to be Gold. Either take Oil into your Lamps, or throw away your Lamps. The almost Christian shall be but almost saved. Therefore, my Brethren, let me beseech you, be altogether Christians, be right Christians, be sincere Christians, be as godly as the godly. Holy David tells us, *Psal. 15. 2, 3, 4. Who is the upright Man? Who is the right upright Christian? He that walketh uprightly, and worketh righteousness, and speaketh the truth from his heart, he shall dwell in thy taber-*

nacle; and so he goes on. If you would keep your selves transported from the World, you must keep your selves transported in the World.

O be not vain in a vain World; the loose walkings of *Christians* are the reproaches of *Christians*. Were *Abraham* now on Earth, who is in Heaven, how would the Father of the Faithful blush to see their Actions, that stile themselves his Off-spring? O there be some Men, who think themselves too good to go to Hell, and God thinks them too bad too go to Heaven. *Noah was a just Man, and perfect in his Generation*, Gen. 6. 9. He was not a Sinner among those that were Saints, but he was a Saint among those that were Sinners; he walked with God, when others walked in Iniquity; he was a Man so like unto God, that there was never another like unto him. The Primitive *Christians* were the best of *Christians*, they knew little, but did much; we know much, but do little. O Sirs, if the Service of God be bad, why do you set forth in it? If the Service of God be good, why do you shrink back from it? Be altogether *Christians*, or else be no *Christians*. 'Tis good to profess, but it is better to practice; yea, of the two, Practice without Profession, is better than Profession without Practice. We must not be offended at the Professors of Religion, because all are not Religious that make Profession. Tho' there be many Professors that are not Believers, yet there are no Believers but are Professors. *Christians*, when you make a good Profession, be sure to make your Profession good. That's the Thirteenth.

XIV. Let it be thy art in duty, to give God thy heart in duty. *My son give me thy heart*, Prov. 23. 26. You see God calls for the heart; the *Heart* is that *Field* from which God expects the utmost plentiful Crop of *Glory*. God bears a greater *Respect* to your *Heart*, than he doth to your *Words*. God looks most, where Men look least. If the *Heart* be for God, than all is for God; our *Affections*, our *Wills*, our *Desires*, our *Time*, our *Strength*, our *Tears*, our *Alms*, our *Prayers*, our *Estates*, our *Bodies*, our *Souls*; for the *Heart* is the *Fort-royal* that commands all the rest; the *Eye*, the *Ear*, the *Hand*, the *Tongue*, the *Head*.

head, the foot; the heart commands all these. Now if God hath the heart, he hath all, if he hath not the heart he hath none: The heart of obedience is the obedience of the heart; as the body is at the command of the soul that rules it, so should the soul be at the command of God that gave it, *1 Cor. 6. Ye are bought with a price, says the Apostle, therefore glorify God in your Bodies, and in your Spirits.* He that is all and all in us, would have that which is all in all in us. The heart is the presence chamber, where the King of Glory takes up his Lodging. That which is most worthy of us, should be given to him that is most worthy of us. The body is but the cabinet, the soul the jewel, the body is but the shell, the soul is the kernel. The soul is the breath of God, the beauty of Man, the wonder of Angels, and the envy of Devils. The Devil knows if there be any good treasure, 'tis in our hearts, and he would fain have the key of this cabinet, that he might rob us of our jewel. The Devil would fain have the key of the heart. As we commit our estates into the hands of Men, so we should commit our selves into the hands of God: But, alas, Man hath no mind to give what God hath a mind to have; *This People draw near to me with their Mouths, and honour me with their Lips, but their hearts are far from me, Mat. 13. 8.* Alas, too often we have our hearts to seek, when we come to seek God. You may keep your duty to your selves, if you do not give your hearts to him: A duty that is heartless, is a duty that is fruitless. You can never give God the heart of our service, if you do not give him your heart in your service. The heart should be the first that comes into duty, and the last that goes out of duty. Good words without the heart are but flattery, and good words without the heart are but hypocrisy. Beloved, for your poor souls sake, let words and works go together, your tongues and hearts go together, your lips and lives together, your prayers and practices go together. If your duties do not eat out the heart of your sins, your sins will eat out the heart of your duties. A dram of matter is better than a flood of words. A heart without words, is better than words with-

out heart. A little done with the heart, is better than a great deal done without the Heart. Nothing takes with the Heart of God, but what is done with the Heart of Men. He that regards the Heart without any thing, regards not any thing without the Heart. That's the Fourteenth,

XV. Be diligent in the means, but make not an Idol of the means. *Give all diligence to make your calling and election sure*, 2 Pet. 1. 10. It is our present Business to make sure our future blessedness. When Estate, Honours, life, Friends and Pleasures cannot be made sure, let this be made sure; for you see by daily experience, they cannot be made sure. 1 Tim. 6. 19. *Lay up for your selves a good Foundation*; see what the Apostle saith, *Lay up for your selves a good Foundation*; and why? *that you may lay hold of eternal Life*. There is no landing at the shore of Felicity, without sailing in the bark of Fidelity. Phil. 2. 12. *Work out your salvation with fear and trembling*; till you attain to a firm Salvation, you will never be free from great Temptations, Luke 13. 24. *Strive to enter in at the strait gate*. Who would not strive for glory with the greatest diligence, and wait for glory; *Pray without ceasing*, 1 Thess. 5. 17. *Pray continually*, though you be not continually at praying: our daily bread calls for daily prayer. Every day begin and end with God; let prayer be your first and last work every day. O Christians, lock up thy heart with prayer, and give God the Key. Are you called by the Name of Christ? And will you not call upon the Name of Christ? Take away spiritual breathings, and you take away spiritual Living. We may pray always, and yet not be always at prayer. Christians can never want a praying time, if they do not want a praying frame. None can pray aright, but those that are new creatures, but all ought to pray, because they are creatures, a spiritual Man may pray carnally, but a carnal Man cannot pray spiritually. Prayer fetched an Angel out of Heaven, to fetch Peter out of Prison; they prayed heartily, and they sped happily. The Gift of Prayer may have Praise from Men; but 'tis the Grace of Prayer that hath Power with

with God. Prayer, never did Man rightly make it, but God did quickly grant it. No Christian hath so little of Christ, but he hath Matter for praising; and no Christian hath so much of Christ, but he hath Matter of praying. Deny not God Faith in Prayer, and God will not deny a faithful Prayer. But then, as you must be diligent to use the Means, so make not an Idol of the Means. Take up all Duties in a Point of Performance, and lay them down in a Point of Dependence. What is hearing without Christ, but like a Cabinet without a Jewel; or receiving without him but an empty Glass without a Cordial. Duty can never have too much of our Deligence, nor too little of our Confidence. A Believer doth not do good Words to live, but he lives to do good Works. It is a good thing to be nothing in ourselves, and all in Christ; to undertake all our Duties, yet to overlook all our Duties. The righteousness of Christ is to be magnify'd, but the righteousness of Christians is not to be mention'd. When you have done all, then say, *We are unprofitable Persons*, Luke 17. 10. We owe the Life of our Souls to the Death of our Saviour. Duties are not destroy'd by Christ, but must be denied for Christ. We have as much need of the Spirit to bring up our Graces, as to bring forth our Graces. The Clock of our Hearts will stand still, unless he Oil the Wheels. *Rejoyce in Jesus Christ, and have no confidence in the Flesh*; Good Works are so indigent, as none can be saved by them, and yet they are so excellent as none can be saved without them. Duties, if Christ breathe not into them, a Christian grows not under them. We must live in Obedience. Many live more upon their Customs than upon Christ; more upon the Prayers they make to God, than upon the God to whom they make their Prayers. Duties, they are but dry Pipes in themselves, tho' never so curiously cut out, till Christ fills 'em.

XVI. Take nothing upon Trust, but all upon Trial. Tho' all Gold glisters, yet all that glisters is not Gold; All is not Truth that goes for Truth, 1 Joh. 4. *Try the spirits, believe not every spirit.* Mark, Sirs, you must not believe every spirit, but try the spirits, whether they be of God,
or

or no : 1 Thess. 5. 21. *Prove all things, hold fast to that which is good.* Prove all things, that is, try all things by the Scripture. Many hold fast before they try, but we must try before we hold fast. Alas, there are many in the World that are like Infants, *Who swallow down all that the Nurse puts into the poor Babies Mouth*; truly, so it is with many Men and Women, whatever Men say, down it goes; they will not take so much Pains as to try the sayings of Men by the sayings of God. O say they, the Men we hear be honest Men, able Men, learned Men. But would not you tell Money after them? Would not you weigh Gold after them? I suppose you would, and will you take Doctrines upon Trust without Trial? Who will buy a Jewel in a Case, but a Fool? Remember, Christians, that the Whore's Cup is Gold without, but Poison within, *Rev. 17. 4. She had a Golden Cup in her Hand, full of Abominations and Filthiness.* The Cup is of Gold, but the Potion is of the rankest Poison. God may reject those as Copper, who Men do adore as Silver: It is ill dressing ourselves for another World, by the Looking-glass of this World, *The Scriptures do not only present us with what God will do for Man, but also with what Man must do for God. What is the reason that there is so many scribbling Professors in the World, but because they write after such imperfect Copies?* The generality of Persons, they will rather walk in the way most go, than in the way that is best go. Great Mens vices are more imitated, than poor mens graces, but know, they that follow after others in sinning, are like to follow after others in suffering. We must not walk in the way that hath been gone, but in the way that must be gone; be Followers of me, saith Paul, 1 Cor. 11. 1. as I am of Christ; where he follows Christ, we must follow him; but if Paul forsake Christ, we must forsake Paul. But, Sirs, whatever you do, follow those that follow Christ. O that they should speak so much of God to others, and as so little for God themselves! Now, Beloved, I beseech you take nothing upon trust, but all upon trial; try their ways, try their doctrines, try their sayings; try their doctrine by the word of truth, and if it be according to truth, and agreeable to truth, and bottom'd on truth, then believe it, then

receive

receive it; if not, reject it, and tread it down under your Feet, let it be who it will that brings it; nay, if it be an Angel from Heaven come and preach any other Doctrines than the written Word declares, *let him be accursed*, we ought not to receive it, *Gal. 1. 8. If an Angel from Heaven, saith he, bring any other Doctrine than what you have received, let him be accursed*: And therefore, once more, let me beseech you, for the Lord's sake, take nothing upon Trust, but all upon Trial: 'Tis a vain Thing to say it is Day, when there is nothing but Darkness in the Sky. That's the Sixteenth.

XVII. Take those Reproofs best, which you need most. Be not angry with them that tell you the Truth, nor with the Truth that is told you, *Gal. 4. 29. Am I therefore you Enemy because I tell you the Truth?* He can be no true Friend to thee, that is a Friend to thy Sins; and thou canst be no Friend to thyself, if thou art an Enemy to him that tells thee of thy Sins. Wilt thou like him the worse that would have thee the better? *Psal. 141. 5. Let the righteous smite me, and it shall be a Kindness; and let him Reprove me, it shall be an excellent Oil*. You see here, the good Man is not angry with Reproof, but takes it as a Kindness; it shall be a Kindness, and as an excellent O. I. But the Serpent, the more he is stirred, the more he gathers up his Poison to spit at you. If *Amos* declare the Word of the Lord, the Land is not able to bear his Words, *Amos 7. 10. If John the Baptist* endeavour'd to take away the Life of *Herod's* Sins, *Herod* will take away the Life of *John the Baptist*, *Mat. 28. 9. 19. John* was beheaded. If the Prophet go about to imprison the King's Sins, he himself shall be imprisoned, *2 Chron. 16. 2. 10. The King* was wrath with the Prophet, and he put him into Prison. *Jerusalem* will stone the Prophets so long, till she has not one Stone left upon another. *O that Men should be so true to those that intend their Cure! Wicked Men cannot endure Reproof. You give the Physician leave to tell you of any Disease that is in your Bodies; you give your Lawyer leave to shew you any Flaw that is in your Estates; you give your Horse-keepers leave to tell you the Surfeit in your Horse; and what must we only flatter with you, and dissemble with you, and*

cry Peace, Peace, till your Souls drop into Hell? O we cannot, will not must not; Speak all the Words that I have commanded thee, be not dismayed at their Faces, lest I destroy thee before their Faces, Jer. 1. 17. Speak to their Faces, lest I destroy thee before their Faces, that is the Sense of the Words, Charge them that be rich in the World, that they be not high minded, 1 Tim. 6. Great Men as well as poor, must be admonished; tho' they be greater than the Ministers in the World, yet they are not greater than He that sent the Ministers into this World. But, my Brethren, there is a great deal of Discretion to be used in Reproving. Many check Passion with Passion, and Anger with Anger; and that is to lay one Devil, and raise another. Reproofs shou'd not be with Passion, but Compassion; not with Jeering, but with Grieving; not with Laughing, but Weeping; I have told you often, and now tell you Weeping, Phil. 3. 18. The Apostle could not make mention of them with dry Eyes: His Eyes were wet, because theirs were dry. 'Tis the Part of a good Man to reprove, tho' his Reproof be not taken in good part. 'Tis better to loose the Smiles than Souls of Men. The Magistrates, they look to your Peace, Lawyers look to your Estates, Physicians to your Bodies, and Ministers to your Souls. Ministers must draw the Sword of Reproof against the Sins of Men, and strike at them, and thrust at them: Have no Fellowship with the unfruitful Works of Darkness, but reprove them rather, Eph. 5. 11 We must not suffer wicked Men to walk in the Devil's Works without Reproof. We must reprove wisely, sincerely, sharply; and when you shall mend your Lives, we shall mend our Language.

XVIII. Labour more for inward Purity, than for inward Felicity, *John 6. 47. Labour not for the Meat that perisheth, but for the Meat which endureth to everlasting life.* That Man, that is a labouring Bee for earthly Prosperity, will be an idle Drone for heavenly Felicity. Gold in your Bags may make you greater, but Grace in your Hearts will make you better. He's a rich Man that lives upon his Wealth, but he's righteous that lives upon his Faith. A heavenly Wisdom is better than an earthly Possession. It is a great Mercy to have a Portion in

in the World, but to have the World for a Portion is a great Misery. Our Affections were made for things that are above us, and not for things that are without us, *Col. 3. 12. If you be risen with Christ; pray mark, what then? seek the things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, and not on things on the earth.* The things of this life have not the promise of Godliness, but Godliness hath the promise of the things of this Life. Inward Piety is the best Friend to our outward Felicity, tho' outward Felicity is many times the worst Enemy to outward Piety. The Ways of Iniquity are the Ways of Beggary. Do you make *Heaven* your *Throne* to serve it, and God will make the *Earth* your *Foot stool*. Inward Purity is the ready Road to outward Plenty, *1 Tim. 4. 8. Godliness hath the Promise of the Life that now is, and of that which is to come.* O what an excellent Jewel is Godliness! And who would not part with all for Godliness? Who would not account all other things but Dung and Dirt to gain Godliness? But alas, some Men are so in love with their golden Bags, that they will ride Post to Hell if they be paid well for their Pains. They look upon Gain as the highest Godliness, and not upon Godliness as the highest Gain: They mind the World that is to come so much, as if it would never have an end, and the World to come, so little, as if it would never have a beginning. Any good will serve the turn of those who know not their chief Good. The things of the World, are all the happiness of the Men of the World, *John 21. 15. What is the Almighty that we should serve him, or what profit shall we have if we pray unto him: O, what Worldlings are here! O, what Pains do Men take to cover their Flesh from nakedness, when their Spirits are not cloathed with robes of righteousness. They are diligent about what is temporal, but negligent about what is spiritual. They are careful about dying vanities, but slothful about doing Excellencies. They feast their bodies, but starve their souls. They lay up treasures on earth, but none in heaven. O why do you spend your money, Beloved, for that which is not bread? And why do you labour for that which satisfy not? Read the Text,*

Isa. 55. 2. Riches have made many good Men worse, but never made any *bad Men* better. Usually the *poorest* on Earth are the richest in Heaven. If riches could free Men from Hell, O then, how few rich Men would be damned! He that knocks at the *Creatures Door*, will find but an empty House kept there. O Beloved, what is Darknes to Light? What is Gold to Grace? What is Earth to Heaven? That you thus neglect great Things, the weighty Things, the only Things, and busy your selves about Toys and Trifles, when you have a *Crown* to look after. I beseech you, Beloved, labour more for inward Holiness, than for outward Happiness; more for the *Seed of Grace*, than for the *Bag of Gold*, more for the inward *Piety*, than for outward *Plenty*, more for an heavenly Conservation, than for an earthly Possession. The Earth is for a Saints Passage, but Heaven is for a Saints Portion, O Believers, Believers, whilst thou livest, thou wilt find Goodness gainful; and when thou diest, thou wilt find Goodness needful.

XX. Live in Love, and live in Truth, 1 *Joh. 3. 18.* My little Children, let us not love in word, neither in Tongue, but in deed and in truth. That love is love indeed and in truth, Let your love, Christians, be sincere, and not selfish. *Gal. 5. 14.* Love thy Neighbour as thy self. How dost thou love thy self; how dearly dost thou love thy self? Why so you must love your Neighbour; love thy Neighbour as thy self. He that is not wanting in his Duty, is wanting in no Duty. 'Tis called an old Commandment, and a new Commandment, 1 *Joh. 2. 7. 8.* Love is there called an old Commandment and a new. 'Tis as old as the *Law of Moses*, and yet as new as the Gospel of Jesus Christ. A carnal Man may love his Friend, but 'tis a christian Man that loves his Enemy: He that loved us when we were Enemies, commands us to love our Enemies, 3 *23.* Love our Enemies, said our Lord, bless them that curse you, do good to them that hate you, pray for them which despitefully use you, and persecute you. A Christian should wish well to them, who wish'd ill to him. O Believers, let me beseech you, let me beg of you, for your precious Souls sake, to live in love, and to love in Truth; ye are all Fellow-labourers, Fellow-members, Fellow citizens, Fellow-sufferers, Fellow-

Heirs, Fellow-servant ; and will not you love one another ? Remember, Christians, he that would not be his Brother's Keeper, would be his Brother's Butcher, *Gen. 4. 8.* We have all the same Father, God ; the same Head, Christ ; the same Guide, the Spirit ; the same Attendants, the Angels ; the same Grace, Faith ; the same Title, Son ; the same Cloathing, Christ's Righteousness, the same Glory, Heaven ; and shall not we be dear to one another. He that loves himself, will not hate his Brother ; for whilst thou'rt out of Charity with thy Brother, God is out of Charity with thee ; and thou lovest more for want of God's Love, than thy Brother loses for want of thy Love, *Heb. 13. 1.* *Let thy brotherly love continue.* Dost thou love the Person of Christ, and hate the Picture of Christ ? O Sirs, remember the God of Love hath commanded us to love one another, Beloved, 'tis a sad Thing ; and truly so sad, as that it may make our very Hearts to bleed within us, to think that the Lamb's little Party, *Rev. 14. 1, 2.* Who are in strength the Weakest, in riches the poorest, in number the fewest, and shall they be in love the coldest, in Judgment the most divided ? Is not this sad now, that the little ones of Jesus Christ, that the Lambs of Jesus Christ should love one another no better ? O Christians, either lay your Malice aside, or else God will lay you aside, as he hath done too many of us in this Day, to our Sorrow. While you are with God, God is with you, *2 Chron. 15. 2.* While you are with God, he is with you, and if you seek him, he will be found of you ; but if you forsake him, he will forsake you. Never was Man forsaken of God, till God was forsaken of Man ; he stick close to us, while we stick close to him ; but if we forsake him, he will forsake us. He that will be Angry and Sin not, must not be Angry but with Sin. Therefore, dear Christians, let me beseech you to love one another. O that I could speak out how much I desire the Love of one another ! O it will be a happy Day, when all the People of God are knit together in Love and Union, and Affection. O Sirs, if God had desir'd or commanded some great Thing of us, some burthensome Thing of us, it might have been excu-

sed, but alas, it is no more but to love our Brethren ; and shall we deny this ? But you may say, How should Believers love one another ? I answer.

1. You should highly esteem one another, as pearls in comparison of other men. So doth God, God calls his people his jewels, his treasure, his glory, his portion when he calls wicked men dogs, vipers, swine, briars and thorns, You should be very high in one another's affection, 2. You should delight in the company of one another. in the society of each other ! God delights in the society of saints, so should you. 3. You should be ready to help one another, and do good one for another, and communicate one to another. Remember the words of our Lord Jesus Christ, who said, 'tis a more blessed thing to give than to receive. 4. Admonish one another, provoke one another to love and good works. 5. Sympathize one with another ; fellow members should be fellow feelers ; so did Moses, Jeremiah, and old Eli ; his heart was broken, before his neck. Dear christians, let me beseech you, let me beg of you love one another. He calls us to love, who is love itself.

XX. Set out for God at our beginning, and hold out with God until our end. As there are none too old for eternity, so there are none too young for mortality. Remember thy Creator now in the Days of thy Youth, 12. 1. We are all born to serve God, and better we had never been born than not to serve him. Man is ~~not~~ beholden to God for what he hath done, but God is not beholden to Man for what he doth, 'Tis a greater glory to us that we serve God, than 'tis to God that we serve him. 'Tis not he that is made happy by us, but we are made happy by him. He needs not such Servants as we are on Earth, but we need such a Master as he is in Heaven. He will be everlastingly blessed without us, but we shall be everlastingly cursed without him. Of him, and through him, and to him are all things, to whom be glory for ever, Amen. Rev. 11. 36. It's sad, my Beloved, that we should live so long in the World, and do so little good ; or that we should live so little in the World, and do so much evil. O you must not think to d. nce with the Devil all day, and sup with Christ at night ; or go from Dalilah's Lap to Abraham's Bosom. If Salvation were easy to come by, it would be

slightly set by. There is no obtaining of what is promised, but by fulfilling what is commanded. The neglecting of the *Race of Holiness*, will be the obstructing of the *Prize of Happiness*. *Follow Peace with all Men, and Holiness, without which none shall see God*, Heb. 12. 24. Beloved, there are many young Men in the World, who are very wicked in the World, they walk in Darkness, and do the Works of Darkness; they are young in Years, but old in Sin; they are very vain in a vain World; they sit with delight, and make Sin their delight. I beseech you look in *Eccles. 11. 9 Rejoyce, O young Man in thy Youth, and let thy heart cheer thee, and walk in the ways of thine own heart*. O this is brave indeed, if it would always last; but after the Flash of Lightning comes the Clap of Thundering; mark what follows; *but know, for all these things, God will bring thee to Judgment*. See, Sirs, were it not for this [*but*] how brave were it for wicked Men! *But know, after all these things, God will bring thee to Judgment*. For all thy wantonness, for all thy pride, for all thy profaneness, and prodigality, thou shalt be brought to Judgment. After all your present receiving, you must be brought to a future Reckoning, therefore let nothing be done in this World, which cannot be answered in another. Let me beseech you, who are young Men and Women, *To remember your Creator in the Days of thy Youth*. To serve God, to love God, to honour God, to obey God in your youthful Days. The Flower of Life is of Christ's setting, and shall it be of the Devil's plucking? Will you hang the most sparkling Jewel of your Youth in the Devil's snare? O it is hard casting off the Devil's Yoke, when we have worn them long upon our Necks. O young people, if you be sick of the will not, old age will die if the cannot. If God's to day be to soon for thy Repentance, thy to morrow will be too late for his Acceptance. You can never come too soon to God, nor stay too long with God. He shall be happy in the end, who is holy to the End. *Be thou faithful to Death, and I will give thee a Crown of Life*, Rev. 2 2. O hold on, and hold on to the end. *He that draws back from Profession, shall be kept back from Salvation*. He that departs in the Faith shall

shall be saved. If any Man draw back, my Soul shall have no pleasure in him, Heb. 10. 38. Be stedfast, unmoveable, always abounding in the Work of the Lord, seeing ye know that your Labour is not in vain in the Lord, 2 Cor. 15. 8. So I say unto you all, young and old People, be stedfast, unmoveable, always abounding in the work of the Lord. If he gives that Grace that is not due to us, shall we deny him that Glory that is due to him? If he makes our natures gracious, we should make his Name glorious, O be still with God, so was David, 139. 18. When I awake I am still with thee. David was least alone, when he was most alone. There cannot be a better Being for us, than for us to be with God. That is the last.

A Cabinet of Jewels :

O R, A

Glympse of S I O N's Glory,

Written by William Dyer, late Preacher of the Gospel at
Chesham and Gouldsbury, in the County of Bucks.

Loath Sin, and leave Sin.

HE that covereth his Sins shall not prosper, but who ever confesseth and forsaketh them, shall have Mercy. Prov. 28. 23. If we confess our Sins, he is faithful and just to forgive our Sins, and to cleanse us from all unrighteousness. 1 John 1. 9. There must be a falling out with our Sin, before there be a falling off from our Sins, there must be a loathing of Sin in our Affections, before there must be a leaving of Sin in our Conversations. Oh, is it not a thousand times better to part with Sin, though never so sweet, than to part with God and Christ and Heaven. One of them you must do. O Sin will damn a Soul out of Christ, but no Sin can damn a Soul in Christ; Sin is the Evil of evils, it is worse than the Devil; for it is that, that made the Devil to be a Devil. Oh, for the Love

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Sin, and the lack of Grace, will ruin and destroy your Soul for ever, it is better not to be, than to be a Sinner, better to be no People, than not to be the Lord's People : O therefore kill Sin, that Sin may not kill you, mourn for Sin, and flee from Sin, do not commit new Sins, but repent of old Sins, Ezek. 36. 31. *You shall loath yourselves in your own sight, for your Iniquities.* O poor Soul, hast thou not served the Flesh and the Devil long enough ? Yea, hast thou not had enough of Sin, it is so good to thee, or so profitable for thee, O what a Place will you be shortly in, Joy or Torment ! O what a Sight will you shortly see in Heaven or Hell ! O what Thoughts will shortly fill your Hearts with unspeakable Delight or Horror, what Work will you be employ'd in to praise the Lord with Saints and Angels, or to cry out in Fire unquenchable with Devils ! O therefore die unto Sin, confess it, mourn for it, and be ashamed of it, hate it, and loath it, and fly from it as from a Serpent, and tho' your Sins are more than you can number, yet there are not more than God can Pardon.

ospel
cks.

II. Put off the old Man, and put on the new Man.
Lie not one to another, seeing you have put off the old Man with his Deeds, and have put on the new Man which is renew'd in Knowledge after the Image of him that created him, Col. 3. 9. 10. And that ye put on the new Man, which after God, is created in righteousness and holiness, Eph. 4. 24. or in Christ neither circumcision availeth any thing, nor uncircumcision, but a new creature Gal. 6. 15. As new born babies, desire the sincere milk of the Word, that ye may grow thereby, 1 Pet. 2. Therefore if any Man be in Christ, he is a new Creature ; Old things are past away, behold all things are become new, 2 Cor 5. 17. A new Understanding, a new Will, new Desires, new Love, new Delights, new Words, new Company, and a new Conversation ; he is not what he was before. O dear friends, be new Creatures, that you may be glorious Creatures. We can call nothing in Heaven ours, till Christ be ours, without Regeneration there is no Salvation. Verily, I say unto you, except ye be converted, and become as little Children, ye cannot enter into the Kingdom of Heaven, Joh. 3. 3. verily, verily, I say unto
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thee; except a Man be born again he cannot see the Kingdom of God. You have heard much of God, Christ and Heaven, with your Ears, but this will not bring you to Heaven, unless you have much of God, Christ and Heaven in your Hearts. You may be able to say, I was once a Slave, but now a Son; once I was dead, but now I am alive: once I was in darkness, but now I am light in the Lord; once I was a Child of Wrath, an Heir of Hell, but now I am an Heir of Heaven; once I was under the Spirit of Bondage, but now I am under the Spirit of Adoption! A true Believer lives in the Lord, 1 Thess. 1. 1. Oh the Lord, Rom. 1. 17. Luke 29 38. From the Lord, John 6. 57. To the Lord, Rom. 14. 8. With the Lord, 2 Cor. 13. 4.

III. Make your Peace with the Prince of Peace.

Isa. 9. 6. Psal. 2. 12. Kiss the Son lest he be angry, and ye perish from the way: When his wrath is kindled but a little, blessed are they that put their trust in him. O do not lift up your hand against the Son, but kiss the Son.

Let his Will be your Rule, his Spirit your Guide, his Precepts your Practices, his Decrees your Delights, his chosen Ones your choicest Companions. Submit to his Gospel and Government: O Sirs, make your Peace with God. There is a fourfold Peace. 1. There is a Peace external. This Peace is with Men. 2. There is a Peace supernal: That is with God. 3. There is a Peace internal: That is a Peace with a Conscience. 4. There is a Peace eternal: And this is Peace in Heaven, Psalm 37. 37. Mark the perfect Man, and behold the upright, for the end of that Man is Peace. If you have Peace with God, the World and the Devil cannot hurt you: And upon the Glory shall be a Defence. Isa. 4. 5. Believers have God for their Guide and Guard, he that meddles with the Saints of God, assaults God himself. Zech. 2. 8. He that toucheth you, toucheth the Apple of mine Eye. He that lifts up his hand against them, lifts up his hand against God; though they have many Enemies, yet they have one Friend that has more strength than all their Enemies. A ragged Saint is dearer to God, than a glittering Emperor that wants Grace. O make your Peace with the Prince of Peace.

Peace, that in this Life you may have assurance of eternal Life; that eternal Death may not be your Portion in the other Life.

IV. Make Religion your main Business, and not a by Business. Wherefore the rather, Brethren, give diligence to make your Calling and Blessing sure; for if you do these things ye shall never fall, 2 Pet. 1. 10. Work out your Salvation with fear and trembling, Phil. 2. 12. But seek ye first the Kingdom of God, and his righteousness, and all things shall be added unto you, Mat. 6. 33. O, why is the Glory of this World so much regarded, but because the Glory of Heaven is so little minded! O, what is an earthly Kingdom in Comparison of the heavenly Kingdom? The Angels themselves, tho' they are glorious Spirits, yet they are ministering Spirits. Do not most Men in the World make light of God, and Christ, and the Spirit, and Heaven, and their precious Souls? And be sent forth his servants to call them that were bidden to the Wedding, and they would not come; again, be sent forth the other servants, saying, tell them that are bidden, behold I have prepared my Dinner, my Oxen, and my Fatlings are killed, and all things are ready, come unto the Marriage. But they made light of it, and went their way one to his Farm, and another to his Merchandise, Mat. 22. 3, 4, 5. Wretched Worldling making Religion a by Business; they will hear, read and pray, when they have nothing else to do. O that such Men did but know what everlasting Glory, and everlasting Torments are, would they then do as they do? O that they did but know the worth of their Souls, and the want of a Saviour; the shortness of their Time, and the greatness of their Work: Would they then neglect God and their own Souls, as they do?

O, Friends, let me beseech you to whom I write, to make Religion your main Business; hearing reading, praying, believing and doing your main Business. Labour not for the Meat that perisheth, but for that Meat which endureth unto everlasting Life, which the Son of Man shall give unto you: For him hath God the Father sealed, John 9. 27.

V. Do nothing in this World, but what you can answer in another World.

For we shall appear before the Judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad, 2 Cor. 5. 10. In the day when God shall judge the Secrets of Men, by Jesus Christ, according to the Gospel. Rom. 2. 16. He hath appointed a day in which he shall judge the World in righteousness, by that Man whom he hath ordained, Acts 27. 31. For God shall bring every Work to judgment, with every secret thing, whether it be good, or whether it be evil; Eccle. 12. Oh for the Lord's sake, my dear Brethren, let nothing be done by you in this World, but what may be answered in another World.

III. Men do that in this World, which they cannot answer in another World. Now they condemn God, blaspheme God, rebel against God, go a whoring from God, and are for persecuting the beloved of God; instead of loving the Saints, are for imprisoning the Saints, are more for crushing them than comforting them; instead of visiting them, vilify them; and instead of affecting them, are for afflicting them, and eat them up as they eat bread, *Psal. 4.* and are willing not to suffer them to worship the true God in Spirit and in Truth, but are for mocking them, *Heb. 11. 36, 37.* threatening them, *Acts 4. 29.* accusing them, *Acts 24. 5.* slandering them, *Mat. 5. 11.* cursing them, *Mat. 5. 44.* beating them, *Acts 5. 40.* imprisoning them, *Acts 4. 3.* banishing them, *Heb. 11.* All this the innocent suffer, whilst swearing, cursing, whoring, robbing, blasphemy, drunkenness and gluttony, and all manner of debauchery, if such Men had their wills, should rather go unpunished in the Streets, and only he that departs from evil makes himself a Prey. What wonder then, if such as those shall one day hide themselves in dens and holes, and cry to rocks and mountains to fall on 'em, and hide 'em from the face of him that sits on the throne, from the Wrath of the Lamb? *Rev. 6. 15, 16.* O what will persecutors of ungodliness, do when Christ shall appear in flaming fire, taking vengeance on them that obey him not, and know not his Gospel? *2 Thess. 1. 1.* Will they not then be dumb and speechless, and have never a Word to say for themselves, as that Man

that had not on his Wedding-garment? *Mat. 20, 32.* But, O Beloved, Let that Grace that hath appeared to all Men, teach us to deny ungodliness, and worldly lusts, that we may live soberly, righteously, and godly in this present world, *Tit. 2. 12, 12.* Following the Lamb, resisting Satan, shunning Sin, and separating from the evil World.

VI. Make the Word of God your Rule, and the Spirit of God your Guide.

To the law and to the testimony? If they speak not according to this word, because there is no light in them, *Isa. 8. 20.* We have also a more sure word of prophesie, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day be dawn, and the day star arise in your hearts, *2 Pet. 2. 19.* All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, *2 Tim. 3. 16.* Howbeit when the spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you things to come, *John 6. 23.* The Scripture is a Rule before us, to shew us where we must go: The spirit is a Word behind us, to enable us to go according to the Directions of that Word. The Word of God is a Compass, by which we are to direct our Course; the Spirit is the great Pilot, that steers us in the Course: We have no Eyes to see the Word, till the Spirit enlighten them; we have no Ears to hear the Word, till the Spirit open them; we have no Hearts to obey the Word, till the Spirit bow and incline them. By the Word of God we know the Mind of the Spirit; and by the Efficacy of the Spirit, we feel the Efficacy of the Word; the Word of God shews us the Way, and the Spirit of God leads us in that Way which the Spirit points out. The Spirit of God is able to expound the Word of God, and to make it plain to our Understanding. The Holy Ghost is the Churches Interpreter; he gives the Scriptures, and he can reveal unto us the Sense and Meaning of the Scripture. The Word is God's Counsellor, to discover the Path in which we are to walk; the Spirit is the Counsel of God, that teacheth us how to walk in that Path. The Word is a chrystal Glas, which

shews us our duty; the Spirit gives us light to see our duty. If God had not put his Spirit into our Hearts, as well as his Word into our Mouths, we should never have arrived at the fair Heaven of Peace. St. *Austin* calls the Scripture, *The Epistle of God to the Creatures*, by which we understand the very Heart of God. God Almighty hath in the sacred Scriptures, as it were, unbowed himself, and unfolded all his Counsel to the Creatures, as far as is necessary to be known, for their direction and guidance to everlasting life.

There may be many that walk by false Rules.

1. Some by Opinions.
2. Some by Customs.
3. Some by Providence.
4. Some by Conscience.
5. Some by their own Reason.
6. Some by Man's Examples.
7. Some by their Lusts.

But, O my dear Friends, let me beseech you to walk by none of these false Rules, but to keep close to the Word and Spirit of God.

VII. Be faithful and fruitful. *Therefore my beloved Brethren, be ye steadfast and unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain, 1 Cor. 15. 58. Every tree that beareth not good fruit, is hewn down and cast into the fire.* Christians must be fruitful and not slothful. See that you bring forth good Fruit, and much Fruit. 1. *Sincerity*, which is not a single Grace, but the Soul of all Grace, *Behold, I have dressed thee in the inward parts, Ps. 51. 6.* 2. *Humility*, a Grace most prevailing with God for the obtaining of all Graces, *Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest in your souls.* 3. *Prudence*, the patient Christian is the best for waiting, but the prudent Christian is the best for working; *Be ye wise as Serpents; harmless as Doves, Mat. 10. 16.* We must have innocency with our wisdom, or else our wisdom is but craftiness, and we must have wisdom with our innocency, or else our innocency is but weakness; we must have the harmlessness of the Dove, that we may not wrong others; and we must have the Prudence of the Serpent, that others may not abuse and circumvent us. Not to wrong the Truth by silence, here is the innocency of the Dove, not to betray ourselves by weakness, here is the wisdom of the Serpent.

4. *Patience.* Here is *Patience of the Saints*, Rev. 13. 10. Rev. 14. 12. The way to bring the World under us, is for us to be patient under them.

5. *Self-denial.* If any Man will come after me, let him deny himself, and take up the Cross, and follow me, Mat. 16. 24. Be faithful in your Promises, and in your Purposes; be faithful to the Ways of God, and Cause of God. O do not begin with the Lamb, and end with the Beast, but be thou faithful unto Death, and I will give thee a crown of Life, Rev. 2. 20. Keep your Lights burning, your Lamps shining, your Loins girded, your Conscience awakened, your Garments unstained, and your spiritual Armour constantly on, and closely girt.

VIII. Have a care of reporting and believing the Words reported of the People of God.

Those that have a good Conscience, have not always a good Name. The People of God in this Life, are called by the wicked, the Troublers of *Israel*, seditious, rebellious, and what not? An old Devise of that old Serpent, to persuade the Troublers of *Israel* upon *Elijah*, the Charlot of *Israel*, 1 Kings 18. 17. 2 Kings 2. 12. *Jeremiah* for speaking against their sins and wickednesses, and denouncing God's Judgments against them, is judged worthy of Death, *Jer.* 26. 8, 9. So *Jer.* 38. 4. The wicked Nobles petition the King to murder him, under the pretence that he sought not the good of the People, but the hurt. So *Amos* for speaking against the abomination of the King's Court, is charged with Treason against the King's Person, *Amos* 7. 10, 13. So *Paul* and *Silas*, for preaching up *Jesus Christ*, are accused by the envious *Jews*, and rude Multitude, for turning the World upside down, and breaking the decrees of *Cesar*. Yea, *Christ* himself had this laid to his Charge: Mark what the *Jews* say of him. And they began to blaspheme him, saying, we found this Fellow perverting the nations, and forbidding to give tribute to *Cesar*, saying, That he himself is *Christ*, a King, Luke 23. 2. Mat. 17. 18. And for this have the servants of God in all Ages, been accused and persecuted, killed and stoned, Mat. 27. 37. Acts 7. 52. No, if they did so to the green Tree, no wonder if they do it to the dry. If the

Lord and Master was called an Enemy to *Cesar*, no wonder if those of the Household be called so. Our Integrity will not secure us from Infamy; the choicest of Professors have had black Marks in the worlds Kalendar. It is usual for those who live in treason and rebellion against the King of Heaven, to slander his Servants with treason and rebellion against the Kings of the Earth.

But my dear Brethren, take heed of this; for as the Death of Saints is precious, so the Names of the Saints are precious in God's account. The World will father a thousand lies upon the Lord's People. *Men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake, Mat. 5. 21. 2 Tim. 2. 9.* Wicked Men hate them most, that God loves most, but God will rouse away the Reproaches of his People, he will cause their Innocency and Righteousness to break forth, as he Sun at Noon-day, and their Names shall be in everlasting Remembrance. *Yea, at the great day, God will clear their Innocency before Men and Angels, and all the World.*

IX. Keep in with God, now Men are out with you.

But it is good for me to draw near to God; I have put my trust in the Lord God, that I may declare all thy Works, *Pf. 73. 23.* He that dwelleth under the Shadow of the most high, no Plague shall come nigh him. *He will give his Angels charge over thee, Pf. 91. 10.* Tho' the Fig-tree should not blossom, and there be no Fruit in the Vine, tho' the labour of the Olive should fail, and the Fields should yield no Meat, the Flock should be cut off from the Fold, and the Herd from the Stall, yet I will rejoyce in the Lord, I will triumph in the God of my Salvation, *Heb. 3. 17, 18.* The Name of the Lord is a strong Tower, and the righteous runneth into it, and safe, *James 4. 8.* Draw near to God, and he will draw near to you. This is a great comfort to the People of God, tho' they be as Lillies among Thorns, and as Sheep among Wolves, that they have a God to go to. Come my People, enter into thy Chambers, and shut thy Doors about thee; hide thyself as it were for a moment, until the indignation be overpast, *Isa. 26. 20.* Let the World frown, and Friends forsake you, God can sweeten all your Enjoyments. Keep in God's Way, and you will be sure of

God's Protection. Do you keep God's Precepts, and God will keep your Person. Do what God commands, and avoid what God forbids, and then you need not fear what Men can do unto you. If you would have God to take care of you, you must cast your Care upon God, wait upon him, and walk with him, obey his Precepts, and believe his Promises.

O, Beloved, let wicked Men fall out with us, and hate us, and reproach us, and punish us as much as they will, if we keep in with God. Therefore, my Beloved, above all things, get Communion with God, and keep Communion with God. Communion with God will yield you two Heavens, — a Heaven upon Earth, and a Heaven after Death. All Saints will enjoy a Heaven when they leave the Earth; some Saints enjoy a Heaven whilst they are on the Earth. He enjoys nothing that wants Communion with God; he wants nothing that enjoys Communion with God.

X. Live above the love of Life, and fear of Death: *For whosoever will save his life, shall lose it, and whosoever will lose his life for my sake, shall find it, Mar. 16. 25. If any Man come to me, and hate not his father and mother, and wife and Children, and Brethren and Sisters, yea, and his own life also, he cannot be my Disciple, Luke 14. 26.* He that loves Christ more than his Life, will be sure to save and keep both. He that goes out of God's Way to avoid Danger, shall certainly meet with Danger. *Ye are not your own, for you are bought with a Price; therefore glorify God in your Body, and your Spirit, which are Gods, Cor 6. 19, 20.*

My dear Friends, let us live above Suffering and Fears, tho' we cannot live without Suffering. *In the World you shall have Tribulation; but be of good cheer, I have overcome the World. I have overcome the World in you, John 16. 33.* He that loves Christ above his Life will let Life go, rather than Christ.

Consider, my Beloved, Christ and the Cloud of Witnesses and Martyrs that are gone before, and past over and thro' all those Goods, and safely arrived to shore, and are now in Heaven with God and Christ, and holy Angels, where there is fulness of Joy and Pleasures for

evermore. Thou wilt shew me the Path of Life; in thy Presence is Fulness of Joy, and at thy right Hand are Pleasures for evermore, Psal. 16. 12. O the Joy that they enjoy! O the Rivers of Consolation that flow from God! Therefore are they before the Throne of God, and serve him day and night in his Temple; and he that sitteth on the Throne shall dwell amongst them, they shall hunger no more, neither thirst any more, neither shall the Sun light on them, or any Heat; for the Lamb which is in the midst of the Throne shall feed them, and shall lead them into living fountains of waters, and God shall wipe away all tears from their eyes, Rev. 7. 15, 16, 17. Who are they that have all this honour and glory, and joy, and blessedness in Heaven? For this, see ver. 14. These are they which came out of great tribulation, and have washed their Robes, and made them white in the Blood of the Lamb. The Sweetness of the Crown which Believers shall receive, will make them amends for the Bitterness of the Cross they carried.

XI. Desire better hearts more than better things, O Jerusalem, wash thine heart from wickedness, that thou may'st be saved. How long shall thy vain Thoughts lodge within thee? Jer. 4. 14. For out of the heart proceedeth evil thoughts, Murders, Adulteries, Fornications, Thefts, False-witnesses, Blasphemies, Mat. 15. 19. The heart is deceitful above all things, and desperately wicked, who can know it? Jer. 17. 9.

O Beloved, instead of reforming, we are complaining of wicked Men more than Wickedness; of their Cruelty more than our Apostacy, of their Injuries against us, more than our Injuries against God. We pore too much upon second Causes, or complain of Instruments not of ourselves. We have been a long time in sinning, and we need to be a long time in repenting: The Times had not been so bad, had we not been so bad; and the Times will soon be better, if we were but better. Alas, Beloved, we have sinned such Sins, as unrighteous Men could not sin, against the clearest Light and clearest Love. The better God hath been to us, the worse we have been to him: He loved us with his Mercies, and we wearied him with our Sins: O let us blame ourselves more, and times less. Let us turn to the Lord, that he may turn to us

us in love and mercy; let our Hearts go to him, that his Heart may come into us. O beg and cry for better Hearts, that you may serve God better, for broken Hearts, for sincere Hearts, for that is that God looks at, and calls for, *Prov. 23. 20. My Son give me thy Heart.* Our Hearts are always out of tune to serve God, but never out of tune to serve sin; for if we had never so good times, and not good hearts, it would rather hurt us than bless us.

XII. Grow down-ward in Humility, and inward in Sincerity. *Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unfearchable riches of Christ, Eph. 3. 8 And whosoever shall exalt himself, shall be abased; and he that shall humble himself shall be exalted, Mat. 23. 12. Put on therefore (as the elect of God, holy and beloved) bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, Col. 3. 10. Be clothed with humility; for God resisteth the proud, and giveth grace to the humble; humble yourselves therefore under the mighty hand of God, that he may exalt you in due time, 1 Pet. 5. 5, 6. Bring up your will to God, that God may bring down his Will to you. Be low in your own Eyes, keep a low Esteem of yourselves; abhor pride, and fly from it; be inwardly sincere, as well as outwardly humble; do not look heavenward by your Profession, and hell-ward by your Conversation: He that lives in sin, is dead in sin, Eph. 2. 1. Grace be with all them, that love our Lord Jesus Christ in sincerity, Eph. 6. 24. Let your hearts be upright with God, and walk as those that have God for their Portion; knowing there are many eyes upon you; the Eye of God, the Eye of Christ, the Eye of Angels, the Eye of Saints, the Eye of the World, and the Devil eyes you too; therefore walk wisely and sincerely; be like the King's Daughter, all glorious within, *Psal 45. 3. She is all glorious within, tho' within is not all her glory; her cloaths is of wrought gold.* Do not think yourselves good, because others think so. Alas, the best Mens confidence of us, are poor Evidences for Heaven; the best Testimony is that within us, and above us. See therefore that ye grow in Grace, and delight in Holiness, bringing forth much Fruit,*

live still before the living God, take heed of Hypocrisy and Apostacy; make it your daily business to walk with God; be much in the Exercise of Humility. Humility will exceedingly adorn your Profession. Do not place Religion in a few good Words, when the Substance is neglected; but live as you would die, live to day, as if you were to dye to morrow.

XII. Do good to those that be good. *He hath shewed thee, O Man, what is good; and what doth the Lord require of thee, but to do justly, and to love Mercy, and to walk humbly with thy God?* Mich. 6. 1. *That they do good, that they be rich in good Works, ready to distribute, willing to communicate,* 1 Tim. 6. 8. But to do good and communicate, forget not; for with such Sacrifices God is well pleased, Heb. 13. 16. *Pure Religion and undefiled before God and the Father, is this, to visit the Fatherless and Widows in their Afflictions,* James 1. 22. Forget not to contribute to the Necessities of the poor Saints; think that God hath given you your Estates for such an end as this.

O B-loved, what an opportunity have you now to do good, if Satan do not hinder you! Are there not many of Christ's Servants now in want, and Members in want? some in in Prison, and some out of Prison? Remember those that are in Bonds, as bound in them; and them that suffer Adversity, as being yourselves also in the Body, Heb. 13. 3. There may be many Men that have a great deal of this Worlds Wealth and Riches, and Goods in their hands, and in their houses, but they have no Grace in their Hearts, and therefore they do no good with the Goods of this World; they live so unfruitful, that their Lives are scarce worth a Prayer, nor their Deaths worth a Tear. Men may as well go to Hell for not doing good, as for doing evil. He that bears not good Fruit, is as well Fuel for Hell as he that bears bad. You may not be outwardly bad, and yet inwardly good; you may be as far from Grace as from Vice; Men are not so much sent to Hell for doing Evil, as for not doing good. *For I was an hungred and ye gave me no Meat; I was thirsty and ye gave me no drink,* Mat. 25. 42. The rich Glutton was in Hell-torments, not for persecuting Lazarus, but not relieving Lazarus. *Maros was curs-*

ed by an Angel, not because they fought against the Lord, but *because they came not to help the Lord, against the Mighty*, Judg. 25. 23. It is one of the greatest Mercies in the World for God to give Man a Heart, to do good with that he hath given him.

O Beloved, be always doing Good, and hating Evil; look not only where you may get good, but where you may do good. Labour to be helpful to the Souls of others, and to supply the Wants of others.

XIV. Chuse chastisements before defilements. *Moses when he was come 30 Years, refused to be called the Son of Pharaoh's Daughter, chusing rather to suffer Affliction with the People of God, than to enjoy the Pleasure of Sin for a Season*, Heb. 11. 24. *For ye had Compassion of me in my Hands, and took joyfully the spoiling of your Good, knowing in yourselves, that ye have in Heaven a better, and an enduring Substance*, Heb. 10. 34. So the three Children chose burning in the fiery Furnace, before bowing to the golden Image, Dan. 3. 17. *We are not careful to answer thee in this Matter; if it be so, our God, whom we serve, is able to deliver us from the burning fiery Furnace, and he will deliver us out of thy Hand, O King, that we will not serve thy Gods, nor worship the golden Image, that thou hast set up.* So Daniel chose suffering before sinning; and it's said of thos in Heb. 11. 35: *they accepted not of Deliverance: And others were tortured, not accepting Deliverance, that they might obtain a better Resurrection.*

O, Beloved, there is more Evil in the least Sin against Christ, than the greatest Suffering for Christ.

1. Our Sufferings for Christ are but light, 2 Cor. 4. 17. 2. But short but for a moment. 3. Christ stands by us in our Sufferings. 4. Our Sufferings are ordered by the Father. 5. Our Sufferings shall not hurt our Souls. 6. God gives us the best of Comforts in the worst of Times. We have most of Consolations from God, when we have most of Tribulations from Men. As our Sufferings do abound, so our Consolations do abound. When the Burden is heaviest upon the Back, then the Peace of Conscience is the sweetest and greatest to us within. Therefore, my dear Brethren, be sure keep yourselves out of the Buddle of
this

this World; and from the evil of this World; and if you must sin or suffer, chuse suffering before sinning.

XV. Think not the worse of godliness, because it is frowned upon; nor the better of ungodliness because it is smiled upon. For bodily exercise profiteth little, but godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come, 1 Tim. 4. 8. Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, Phil. 3. 8. And have no fellowship with the unfruitful works of darkness, but rather reprove them, Eph. 5. 11. For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord, Rom. 6. 23. O, Friends, think not the worse of holiness, because it may be reproached and scorned, and persecuted by wicked men; nor the better of wickedness, because wicked men love it, and follow it, and say, *It is in vain to serve God; and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of Hosts?* Mal. 3. 14. But there is a time coming, when ungodly Men will be glad of some of that holiness that now they despise; but they shall be as far from obtaining it, as they are now from desiring it; let us therefore love holiness, and hate wickedness, *For without holiness no Man shall see the Lord,* Heb. 12. 14. Holiness is the only way to happiness. We must not dress ourselves for another World, by the Looking-glass of this World: *Thou shalt not follow a multitude to do evil,* Exod. 23. 2. *For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ, whose end is destruction, whose God is their Belly, and whose glory is their shame, who mind earthly things,* Phil. 3. 18. 18, 19. The children of God must be harmless in their sayings, and blameless in their walkings.

XVI. Prize the word of God by the worth of it, that you may never come to prize the word of God by the want of it, *How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth,* Psal. 119. 10. *It is sweeter than*

than the honey, or the honey-comb, Psalm 19. 10. O how do I love thy law? Psal. 119. 95. I love thy commandments above gold; yea, above fine gold. The Law of thy mouth is better to me than thousands of gold and silver, v. 72. As new born babes desire the sincere milk of the word, that we may grow thereby, 1 Pet. 1. 2. Let the Word of God dwell richly in you, not only with you, but in you, Col. 3. 16. O let us with Job, esteem the word of God above our necessary Food, Job 23. 12. and with David, above our gold and silver. The delight of a Saint in God's word, over tops all his Creature delights. Wicked Men can delight in the Creatures of God, but not in the Word of God. They can delight in the Gifts of God, but not in the God of Gifts. O let us love the Word, and prize the Word; It is the Sun of the Christian World. As the Sun is the Light of the Natural World, and without it the World is but a Chaos, and a Dungeon full of darkness, so is the Word of God, the Light of the Spiritual World, without which a Christian is in an Eternal Night. Take away the Scripture, and there will be no certainty to direct Men what is to be done, or what is to be believed, all false ways are here discovered, all Sins are here forbidden, all holiness is here commanded; here you may see every motion and action of your lives, as a step to life, or a step to death; as a step heaven-ward, or a step hell-ward. O therefore prize the Word, and obey the Word. 1. It is a plain Word. 2. It is a perfect Word. 3. It is a sure Word. 4. It is an uniform Word. 5. It is a powerful Word; It is the Saviour of Life to Life, unto them that believe. O Beloved, let us read in the Word, and abide in the Word: If ye continue in my Word, then are ye my Disciples, John 1. 31. Now the less you hear, the more do you read that little Book of the Revelation, and Daniel especially.

XVII. Have a Care of the Whore of Babylon, (viz. the wicked and prophane Worlds) Golden Cup, and Sweet Wine. And the Woman was arrayed in purple, and scarlet Colour, and decked with Gold and precious Stones, and Pearls, having a golden Cup in her hand, full of abominations and filthiness of her fornications, Rev. 17. 4. And the serpent

cast out of his mouth water, as a flood after the woman, sh^e be might cause her to be carried away of the flood, Rev. 12. Let me beseech you to take care of this, and keep yourselves from this; be like the Virgin Spouse of Christ, which followeth him wheresoever he goeth.

My dear Friends, keep yourselves from four things,
1. From false Teachers; The Devil hath his Ministers as well as Christ. Beware of false Prophets which come to you in Sheep's Cloathing, but inwardly they are ravening Wolves, Mat. 7. 15. Yea, they are greedy Dogs, which can never have enough, and they are Shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter, Isa. 56. 11. O, false Teachers, don't feed the stock, but fleece the Flock; they do not convert, but pervert; they do not season, but poison; they do not edify to Salvation, but edify Damnation; instead of curing Souls they kill Souls; so they have but the Peoples Good, they care not tho' the Devil have their Souls; they are neither called, nor rightly qualified, *Their course is evil, and therefore is not right*, Jer. 13. 10. They are like Dogs and Wolves, combining together to murther Christ's Flock. O, therefore, keep yourselves from Babylon's Merchants, that make Merchandise of the Souls of Men, Rev. 18. 13. O the Sins of Teachers, and the Teachers of Sins!

2. From false Doctrine. But there were false Prophets also among the People, even as there shall be false teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, 2 Pet. 2. 1. Be not carried away with divers and strange Doctrines; for it is a good thing that the heart be established with grace, not with meats which have not profited them that have been occupied therein, Heb. 13. 9. I beseech you also in the Lord, my dear Brethren, that you do not carnally comply with, nor superstitiously conform to the Inventions of Men. But stand fast in the Liberty wherewith Christ hath made you free, Gal. 5. 1.

3. From false Worship. If any Man worship the Beast, and his Image, and receive his Mark in the forehead, or in his Hand, the same shall drink of the Wine of the Wrath of God,

which is poured out without mixture into the Cup of his Indignation, and he shall be tormented with Fire and Brimstone, in the Presence of the holy Angels, and in the Presence of the Lamb, Rev. 14 9 10. Ye worship ye know not what, God is a Spirit, and they that worship him must worship him in Spirit, and in Truth, Joh. 3. 23, 24. As there be some in the World that worship false Gods, so there be others that worship the true God with false Worship. They that worship the Beast worship the Devil, Rev. 13. O meddle not with false Worship, with vain Worship, and Will-worship, worship God as he teacheth us to worship him. Our Work is to depend on Christ's Work; our outward working is to depend on Christ's inward working.

4 From false Opinions, from Error and Sedition. Let your Hearts be upright, your Judgment sound, and your Lives holy. Love the Truth, obey the Truth, and hold fast the Truth.

Now Beloved, let me beseech you for God's sake, and for Christ's sake, and for your Soul's sake, keep yourselves from false Teachers, from false Doctrine, from false Worship, from false Opinions. If you will be tasting and supping at Babylon, you must resolve to receive more or less of Babylon's Plagues.

XIII. Be one with every one that is one with Christ. Endeavouring to keep the Unity of the Spirit in the Bond of Peace. There is one Body and one Spirit, even as ye are called, one of Hope of your Calling: One Lord, one Faith, one Baptism, one God and Father of all, which is above all, and through all, and in you all, Eph. 4. 3, 4, 5, 6. Every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the Children of God, when we love God and keep his Commandments, 1 John 5. 1, 2. He that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen? 1 John 4. 26. O consider what a dishonour it is to the Gospel, that those that profess themselves Sons of the same God, Members of the same Christ, Temples of the same Spirit, Heirs of the same Glory, should be at jarring one with another. It is strange and unnatural, that Lillies should prove Thorns to one another; that those who are Saints

in Profession, should be Devils in Practice one to another! that God's Diamonds should cut one another! For Wolves to devour the Lamb is no wonder; but for one Lamb to devour another, is a wonder, and monstrous! O that Christians instead of loving one another should hate one another! O how unlike are we to that God, whom we profess to be our God! He is full of love, full of goodness, and full of mercy and patience: O, but Christians cannot bear, cannot forbear one with another. O do not wicked Men warm themselves at the Sparks of our Animosities, and say, it is as we would have it. O Beloved, hath not God made his Wrath to smoke against us, for the divisions and heart-burnings that have been amongst us! O that you would lay this to heart, and throw away all discord and divisions, and heart-burnings, and labour for an one-ness in love and affection with every one that is one with Christ: O labour for a healing Spirit. You cannot love God, if you do not love the People of God. *If any Man, saith he, loveth God, and hateth his Brother, he is a Liar. Let brotherly love continue, Heb. 13. 1. They that feared the Lord, spake often one to another, Mal. 3. 16.* Christ's Doves should flock together. There may be many that cannot love a Man; unless he be of their Opinion, or a Member of their Church, tho' he be a Member of Christ. Every Man hath a good Opinion of his own Opinion. But, alas, Beloved, it is not this Opinion, or that Opinion, this way or that way, will bring a Man to Heaven, without Faith in Christ; and he that hath Faith in Christ, hath right to all the Ordinances of Christ, and Promises of Christ, and Privileges of Christ; therefore let me beseech you to love every Man, that is a godly Man, let him be of what way or form he will. *And the Multitude of them that believed were of one heart, and of one soul, Acts 3. 28.*

XIX. Love Christ with a love more strong than life, who loved us with a love stronger than death. *Therefore doth my father love me, because I lay down my life, that I might take it again. No Man taketh it from me, but I lay it down myself. I have a Power to lay it down, and I have Power to take it again, John 10. 17, 18.* *This is a faithful saying.*

laying, and worthy of all Acceptation, that Jesus Christ came to the World to save Sinners, 1 Tim. i. 15. Christ's love to us was stronger than death, he died for Love, he laid down his life to save our lives, he loves us as the Father loves him, John 15. 9. *As the Father hath loved me, so have I loved you; continue ye in my Love.* O the Scripture hath exceeding high Expressions of his Affection to us. Now, Beloved, if he died for us, and suffered for us, and set his Heart upon us to love us, and to delight in us, how ought we then to love him again! *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,* Mat. 22. 37. *Whom have I in heaven but thee? and there is none on earth that I desire beside thee,* Psal. 73. 25. *Unto you therefore which believe he is precious,* 1 Pet. 2. 7. O let your Hearts be full of Love and Affection to Christ. Love will breed Courage and cast out Fear; slavish Fear before God, and carnal Fear before Men. God can keep us from the Torments of Men, but Men cannot keep us from the Torments of God. Whilst we stand for God-ourselves, God hath promised to stand by us. Therefore be not afraid of any one that stands in opposition to the Authority of Christ. None can promise us better than Christ can: None can threaten us worse than Christ can. Can any Man promise us with a thing better than Heaven? Can any Man threaten us with a worse than Hell? Heaven is promised to those that love him, and Hell is to be the Portion of those that hate him.

O my dear Brethren, let us love Christ with a Love stronger than Death: So did Paul and the rest of the Apostles; *What shall separate us from the Love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?* Rom. 8. 35. *Love is stronger than Death, many Waters cannot quench it, neither can the Flood drown it,* Cant. 8. 6 7.

XX. Be every day as serious in your preparation for Death, as if it were your last Day. *All the Days of my appointed time will I wait, until my change come,* Job 14. 4. *This night thy soul shall be required of thee,* Luke 12. 20. *For what is your life? it is even a Vapour that appeareth a little time, and then vanisheth away,* James 4. 14. Behold thou

thou hast made my days as an hand breadth, and mine Age nothing before thee. Verily, every Man at his best estate is altogether Vanity, Psal 39. As no Saint knows when that time and hour shall be, so no wicked Man knows when it shall not be. To live without Fear of Death is to dye living. To labour not to dye, is Labour in vain. Men are afraid to dye in such and such Sins, but not afraid to live in such and such Sins. O, the Hell of Horrors and Terrors that attend those Souls, that have their greatest Works to do when they come to dye! Therefore, as you would be happy in Death and everlastingly blessed after Death, prepare and fit yourselves for Death. Did Christ dye for us, that we might live with him, and shall we not desire to dye and be with him? A Believer's dying Day is his crowning Day. And I heard a Voice from Heaven, saying unto me, Write, blessed are the Dead, which dye in the Lord from henceforth, yea, saith the Spirit, that they may rest from their Labour, and their Works do follow them, Rev. 14. 13. O, I beseech you, my dear Brethren, every day spend some time in Preparation for and Meditation of Death, Judgment, Hell, Heaven, and Eternity; Eternity is a Sum that cannot be numbred, a line that can never be measured. Eternity is a Condition of everlasting Sorrow, or everlasting Joy. O, think of this, and prepare for this every day, before the Night-death comes. And thus, my Beloved, I have given you these twenty Directions for your Souls.

I shall leave this Book with you, as a Legacy of my dearest Love; my Desire in all this, is your Happiness here, and your Blessedness hereafter. My earnest and humble Desire of you is, that you would mind this Book, and my former Treatise; not only read them, but reform your Lives by them. O, do your Duty, love your Duty, and live your Duty, that you may be made meet to be Partakers of the Inheritance of the Saints in Light. Which is, and shall be the earnest and constant Prayer of one that esteems it a most glorious Priviledge to be of the Number of those who follow the Lamb whithersoever he goeth.

WILLIAM DYE

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Rev. 14. 6. *These are they which follow the Lamb wheresoever he goeth.*

THE Title of this Book tells us, it is the *Revelation of John*; and John tells us, *ch. 1. 1.* it is the *Revelation of Jesus Christ*. *Christ's Revelation to John, and John's Revelation to us.*

The Command of this Book is set forth, *chap. 1. 19.* *Write the things that are, and the things that shall be hereafter.* And into those two Parts this Book is divided.

1. A Revelation of the Things that are referred to the several Churches of *Asia*.

2. A Revelation of the general State of the Church to come; and that from *John's* time, unto the second Coming of the Lord.

The Words of this Book are the true Sayings of the true God; they are therefore true and faithful, *chap. 14. 13.*

The Matter of this Book so much concerns the good of the Church, that Jesus Christ commandeth every one that hath an Ear to hear, to hearken what the Spirit of God saith unto the Church; and to shew how earnest Christ Jesus is to have all his Members and Servants acquainted with the Things revealed in this Book; this Charge he repeats eight times over, as this Book shews, *ch. 2. 7, 11, 17, 29. and ch. 3. 6, 13, 23, 22. and ch. 1. 9.*

A Blessing is pronounced upon the Reader, Hearer, and Doer of the Things written in this Book, *ch. 1. 3.* O what can be said more, or more effectually, to stir us up to hear and read, than Blessedness? *And blessed is he that keepeth the Words of the Prophecy of this Book, ch. 22. 7.* But how shall we keep them except we know them? And how shall we know them except we read them?

The Excellency of this Book is such, as neither Man or Angels, none in Heaven or Earth, or under the Earth, was found worthy so much as to look into it, till Jesus Christ went and took it out of his Father's Hand to open it to us, *chap. 5. 3.*

The blessed *St. John* could not but weep for fear, lest this

this Book should have been kept close from Him and the Church; so earnest was he to know those things which we neglect to know, *chap. 5. 4.* This Book is most precious Jewel, which Christ has bestowed upon his Church in the latter days; and it is our great Duty to look into it, and read it, study it, open it, and expound it, that all the People may be acquainted with it; for in these latter Ages, is and shall be the very Heat of the War, and Brunt of the Battel betwixt God and *Belial*, betwixt Christ and Antichrist, betwixt the Lamb followers and the Beasts followers, betwixt the Righteous and the Wicked. Now this Book layeth all open and plainly sheweth us what shall be the Issue and Success in the day of Battel; which side shall have the Victory and which side shall go down, *chap. 17. 19.* and certainly the Sons of *Belial* shall not prevail; the Date of their Reign is almost out, and the Time draweth on apace wherein they shall be lain in the Dust.

This Book sheweth us the rising of the Beast, the declining of the Beast, and the ruin of the Beast, *chap. 18.* Our Lord Jesus hath shewn us in this Book, the Sorrows, Sufferings, Afflictions and Tribulations, which the Church was to meet withal in the latter Times, *ch. 11. 7. and ch. 12. 14, 15. and ch. 13. 7.*

This Book sheweth us likewise, the true State of the true Church upon Earth; what she is, where she is, how she is, and what she shall be hereafter; and that before the slaying, under the slaying, and after the slaying.

1. Before the slaying time, the true Church is in the Wilderness, *Where she hath a place prepared her of God, that she should feed her there a thousand two hundred and threescore days, chap. 12. 2.* Before the slaying of the Wildernesses, the true Worshipers of God are in a low condition; in heaviness and sadness, in sackcloth and ashes, in a mourning and suffering state, being scattered and dispersed here and there, as *Israel* was of old. But tho' this be the Condition of the poor Woman in the Wilderness, yet she is not without Comfort; she may take Comfort in three Things.

1. That God prepared a place for her.

2. That

2. That God nourished her, and locked her up in his chamber of Providence.

3. That God numbered her days of suffering. The tribulation of the Saints of the old Testament, is reckoned up still by years; as the bondage of *Egypt* four hundred and thirty years, and the captivity of *Babylon* seventy years; but under the new Testament by days, *we shall have tribulation ten days*, ch. 2. 10. *And the two witnesses shall lie dead three days and a half*, ch. 11. 9. the woman was to be in the wilderness, *a thousand two hundred and threescore days*.

The Church is compar'd to a woman for four reasons.

First, As a woman is weak and feeble, so is the Church, *we can do nothing without Christ*, *Joh. 15. 5*.

secondly, As a woman is useful and fruitful, so is the church, *Joh. 25. 2*.

Thirdly, As a woman is fair and beautiful, so is the church, *Ezek. 16. 13*.

Fourthly, As a woman is full of love and affection, so is the Church, *Cant. 2. 5*.

2. Under the slaying time, the true worshippers of God, and witnesses of *Jesus Christ*, lie dead in the streets of the great City, which is spiritually called *Sodom and Egypt*, ch. 11. 8. That is, in *Antichrist's* Kingdoms and dominions, *The Woman which thou sawest, is that great city which reigneth over the Kings of the Earth*, ch. 17. 4. she is called *Sodom* for her filthiness and wickedness, and *Egypt* for her cruelty and oppression. chap. 17. 4. The true Servants of God and Members of *Jesus Christ*, that bear witness for him against the evils of the Beast, and against the evils of the World, are here called two witnesses.

1. Because of the fewness of them. 2. Because two is a number sufficient to bear witness, *Joh. 8. 17*. 3. Because *Anti-christ's* beasts are called two, chap. 13. 4. they are called witnesses for six reasons.

2. Because their work is to bear witness for Christ, and his truth, against the world, the flesh, and the devil. A true Believer is to bear a threefold testimony, to God, to Christ, a word-testimony, a life-testimony, and a bloody-testimony, *Heb. 12. Joh. 5. 33*.

2. Christ's

2. Christ's Members are called Witnesses, because they stand up for Christ, to maintain his Name, his Honour, his Cause, his Truth, his Worship, his Glory in the World, *Dan. 3. 16, 17, 18. chap. 6. And ye killed the Prince of Life, whom God hath raised from the dead, whereof we are Witnesses, Acts 3. 15. Be it known unto you all, and to all the People of Israel, that by the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this Man stand before you whole. Acts 4. 10, 11, 12.*

3. The Lamb's Followers are called Witnesses, because they keep the Testimony of Jesus Christ, *Rev. 12. 16. chap. 6. 9. A Testimonial of all the Officers Works, and Kingdom of Jesus Christ, as King of Saints, and King of Nations.*

4. God's chosen and precious Ones are called Witnesses, because they do appear boldly and openly for his Truth; they own it, they love it, they publish it, they hold it fast, and suffer for it, who thro' the Teachings of the Spirit in the Word, and by the Power of the same Spirit, are found in the Practice of Christ's appointment; they cannot deny the Truth, which is a Testimony to it, *Acts 24. 14.*

5. The true Worshipers of God are called Witnesses, because they do witness against the Beast; and all the whole Mystery of Iniquity, against the Whore of *Babylon*, who hath committed Fornication with the Kings of the Earth, and made herself drunk with the Blood of Saints, *Rev. 17. 6.* Christ's faithful Witnesses bear an eminent Testimony against all her Abomination, and Filthiness, and Wickedness.

6. Christ's redeemed Ones are called Witnesses, because in dying they bear witness for him; for to die for the Truth, is a living, standing Testimony to it. He who for Christ's sake loves not his Life unto the Death, dies a most glorious Witness of Christ, *ch. 12. And they loved not their Lives unto the Death. And the Beast that came out of the bottomless Pit, made War against them, and overcame them, and killed them, Chap. 11. 7. 9.*

Anti-christ riseth in a double Beast, in his Civil Power, and his Ecclesiastical Power.

1. In the Civil Power; so he makes up one Beast with ten Kings, chap. 17. 12. And this is the Beast that cometh up out of the Sea, which hath seven heads and ten horns, and upon his head ten crowns, and upon his head the name of blasphemy: And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power and his seat, and great authority, chap. 13. 1. 2.

2. In his Ecclesiastical Power; so he makes up another beast; and this is that beast that rose up out of the Earth; He hath two horns like a Lamb, and he spake like a dragon, ver. 11.

Now these two monstrous Beasts slay the faithful Witnesses of Jesus Christ, and rejoyce over their dead Bodies, and make merry, and send Gifts one to another, Rev. 11. 10. O how will graceless, faithless, christless men rejoyce at the Afflictions and Calamities of God's people! saying, Where is now your God, and Christ your King, Psal. 42. 10.

As touching the Nature of the Witnesses death, we are not to conceive thereof; as tho' the same were to be a corporal killing or slaying, but a civil killing or slaying, not so much their Bodies as their Testimonies, depriving and stripping them of their Liberty, of Worship, Ordinances, Religion, and the free exercise of their Gifts, suffering not a Servant of Jesus Christ to bear an open Testimony against the Abomination of the Kingdom of Antichrist, nor against her Wickedness; but making Laws against them, and lying in wait for them, stopping their Mouths, and imprisoning their Bodies, slaying and hunting them up and down, afflicting and tormenting them, and taking Possession of their Possessions; killing and slaying them all the day long, and accounting them as Sheep for the Slaughter, Rom. 8. 3. 4. This is to be broken in the place of Dragons and covered with the Shadow of Death, Psal. 41. 29. This is to be killed all the day long: And upon this Account the Witnesses are to be slain.

And after three days and an half, the Spirit of life from God entered upon them, and they stood upon their feet, and great Fear fell upon them that saw them, chap. 11. 11. A Spirit of bold.

boldness and courage, zeal and undauntedness, and resolution to appear for Christ and his cause, against Antichrist and the whole brood. Therefore rejoyce ye Saints, and be glad all ye upright in hearts; though the Witnesses be dead, they will not always be dead, but rise again.

3. After the slaying time, the true Church is with the Lamb on mount Sion, ch. 14. 1. *And I looked, and lo, a Lamb stood on mount Sion, with an hundred forty and four thousand, having his Father's Name written in their Foreheads, which nutes at fixed state: Those which trust in the Lord shall be as mount Sion, which cannot be removed.* Psalm 12. 5. Before the slaying time the Church is very low, but under slaying time lower; but after slaying time the Church is very high, she is rejoycing, shining and triumphing on mount Sion, and they sung as it were a new song before the throne, and before the four beasts, and the elders, and no Man could learn that song but the hundred forty and four thousand, which were redeemed from the Earth: The true Church having got the glorious Presence of the Lamb in the midst of her, and having gotten some Victory over the Beast, they do rejoyce mightily: *And I heard a Voie of Harpers, harping with their Harps: But this is not till after the Resurrection of the Witnesses, and when the Witnesses are risen, the Church is exceedingly joyful.*

This Chapter out of which my Text is taken, containeth six principal Things.

1. A lovely Description of Jesus Christ; and he is described by the Similitude of a Lamb: *Lo, a Lamb stood upon Mount Sion, ver. 1. And behold the Lamb of God, John 1. 19. He is called a Lamb in a double Respect.*

1. In a Respect of his Innocency, 2 Pet. 1. 19. 2. In Respect of his Meekness and Patience, Acts 8. 32.

2. A lively Description of the Church, the Lamb's Wife, and that from verse 1 to 5.

3. A glorious Description of the Church's Ministers. As the Church is in this Book called Heaven, so her Ministers are called Angels, *And I saw another Angel flying in the midst of Heaven, having the everlasting Gospel, verse 6. And there followed another Angel, saying, Babylon*

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Babylon is fallen, ver. 8. *And the third Angel followed him, saying with a loud Voice, &c. ver. 9.*

4. Here is set down the Doctrine which these Angels preach and publish.

The first Angel published the free grace of God, in Jesus Christ openly, against all the Inventions of Men; saying with a loud Voice, *Fear God, and give glory to him, and worship him that made Heaven and Earth, and the sea, and the fountains of water, ver. 7.* Namely, That Men should once fear God, and worship him, and give all glory to him, none to creatures, none to images, none to Antichrist; he that worshippeth the Beast, worshippeth the Dragon and the Devil, chap. 13.

The second Angel proclaimed the utter ruin of Babylon, and the destruction thereof over the World, saying; *Babylon is fallen, is fallen, the great City, because she hath made all nations drink of the Wine of her Wrath of her Fornication, ver. 8.*

The third Angel doth seriously and solemnly give warning to all those who shall yet adhere to the Beast, shewing the danger and misery of it. *If any Man worship the Beast and his Image, and receive his mark in his forehead, or in his hand, the same shall drink of the Wine of the Wrath of God, which is poured without mixture into the Cup of his Indignation, and he shall be tormented with fire and brimstone, in the presence of the holy Angels, and in the presence of the Lamb, ver. 19. 20.*

5. A sweet Word of heavenly Consolation to the Saints and People of God; *And I heard a voice from heaven, saying, Write, blessed are the Dead which dye in the Lord, from henceforth they rest from their labours, and their Works do follow them, ver. 3.*

6. The Judgment and Vengeance which shall be executed upon the wicked: The Spirit doth set it forth by a doleful similitude, the one by rendring, the other by gathering, and that from ver. 16. to the end. God will as it were, rain Hell out of Heaven, upon Babylon; he hath Fire and Brimstone for his spiritual Sodom, Judgment without Mercy, and Fury without Compassion.

I shall now come to the Words of my Text, *These are*

they which follow the Lamb whithersoever he goeth. This Text is one of the golden Characters of the hundred forty and four thousand, which stood with the Lamb upon Mount Zion. In these Words are three things. 1. The Subject, [*those*] 2. The Act, [*follow*] 3. The Object, the [*Lamb*] whithersoever he goeth.

I shall gather this observation from the words; That it is the sweet temper and the frame of souls truly gracious, to follow the Lamb whithersoever he goeth.

In the handling of this point I shall shew you 5 things.

1. What it is to follow the Lamb. 2. Why they follow the Lamb. 3. The excellency of following the Lamb. 4. The misery of them that follow not the Lamb. 5. How the Lamb's followers may be known from the Beasts followers. 1. To follow the Lamb whithersoever he goeth, is to follow him in 4 things.

1. In his Commandments; *If ye love me keep my Commandments*, John 14. 13. *Ye are my friends if ye do whatsoever I command you*, chap 15. 14. *Blessed are they that do his commandments, that they may have right to the tree of life*, Rev. 22. 4. O Beloved, we cannot follow the Lamb whithersoever he goes, unless we follow him in his Commands, *Then shall I not be ashamed* (saith David) *when I have respect to all thy Commandments*, Psal. 119. 6. Christians should take as much Delight in those Precepts which enjoin Holiness, as those Promises that assure Happiness.

2. In his Teaching. *My Sheep hear my voice, and I know them, and they follow me*, John 10. 27. *A stranger shall not follow, but will flee from him, for they know not the voice of strangers*, ver. 5.

3. In his Providences; through all Afflictions, Straits, all Discouragements and Sorrows whatsoever though it be a Way of Blood. We must forsake all to follow a crucified Christ, a condemned Christ, bloody Paths of Suffering, if he calls us to it, *though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me*, Psal. 23. 24. For, saith Paul, *we are ready not to be bound only, but to dye at Jerusalem for the Name of the Lord Jesus*. We must be willing

venture the loss of all for him; Liberty, Estates, Re-
dations, and Life itself: *We have forsaken all, and followed*
bee, Mat. 16. 27.

4. In his Example, *For I have given you an Example,*
that you should do as I have done to you, John 13. 5. That,
because Christ hath suffered for us, leaving us an Example,
that we should follow his steps, 1Pet. 2. 21, 22. So that to
follow Christ's steps, is to take him for an Example; ;
we must walk in the same Spirit, in the same steps, and
in the same obedience; we must not follow the wicked
mens Examples, *who walk in the broad Way that leads to*
death, and are of their Father the Devil, and his Works they
do, John 8. 11. But we must follow our head Christ,
who went up and down doing good, Acts 20. 38. Now this
is to follow the Lamb whithersoever he goeth.

In his Commands. In his Teachings. In his Provid-
ence. In his Examples.

1 To follow the Lamb whithersoever he goeth, is to
follow him truly, without Hypocrisy, and constantly,
without Apostacy.

1. Truly, without Hypocrisy. Many follow the
Lord, as Beggars follow a Man, only for Alms; they
prize the Wages of Religion, above the Works of Reli-
gion; *reseek me not because of the Miracles, but because*
you did eat of the Loaves and were filled, John 6. 16 O
Beloved, God abhors an Hypocrite more than a Sode-
mite; and Hell is provided on purpose for Hypocrites.
Mat. 24. 51: My Beloved, following the Lamb fully, is
to have the heart fixed and resolved for God: *My Soul*
follows hard after him, saith David, Psalm 63. 8. *And*
as the Hart panteth after the Water Brooks, so panteth my
soul after thee, O God. All the Faculties of his Soul are
workings after God. *My Soul, and all that is within me,*
raise the Lord, saith holy David.

2. Constantly, without Apostacy. A true Believer,
after he begins to follow the Lamb, he never leaves
following him, but followeth him whithersoever he
goeth. *Who shall separate us from the love of Christ? shall*
tribulation or distress, or persecution or famine, or naked-
ness, or peril, or sword? For I am persuaded, that nei-
ther death nor life, nor angels, nor principalities, nor pow-

ers, nor things present, nor things to come, nor height, nor depth, nor any Creature, shall be able to separate us from the love of God, which in Christ Jesus our Lord. O, Beloved, he doth not follow the Lamb whithersoever he goeth that follows the Lamb earnestly for a while, but afterward forsaketh him when a Storm riseth; yet hath he not Root in himself, but dureth for a while; for when Tribulation, or Persecution ariseth because of the Word, by which he is offended, Mat. 13. 21. Nor he that follows the Lamb in some things, and the Beast in other things. They feared the Lord, and served their own gods after the manner of the Nations. Nor he that followeth the Lamb in a dull heavy manner, and luke-warm Temper: I know thy Works that thou art neither cold nor hot, I would thou wert cold or hot, ch. 3. 13. Be astonished, O ye Heavens, at this, and be horribly afraid, be ye very desolate, for the Lord, for my People have committed two evils, they have forsaken me the Fountain of living Waters, and bewed themselves with Cisterns, broken Cisterns that can hold no Water, Jer. 2. 12, 13. O this is not a following the Lamb; they that follow the Lord, fully abide in the Lord, and cleave to the Lord, and constantly in the God's ways, unto the end of their days, The righteous holds on in his ways, Job 1. 19. Then shall we know, if we follow on, to know the Lamb. Hos. 6. 3. The righteous Man holds on his way, he followeth the Lamb whithersoever he goeth.

1. Speedily. 2. Truly. 3. Undividedly. 4. Zealously. 5. Humbly. 6. Cheerfully. 7. Diligently. 8. Constantly. 9. Faithfully. 10. Transcendantly.

How this is to follow the Lamb whithersoever he goeth. Now I shall shew you why Believers follow the Lamb.

1. Because they are redeemed by the Blood of the Lamb: Forasmuch as ye know that ye are not redeemed with corruptible things as silver and gold, from your vain conversation received by Tradition from your Fathers; but with the precious Blood of Christ, as of a Lamb without Blemish, without Spot, 1 Peter 1. 18, 19. He paid a Price for our Redemption, that so he might discharge the Debt of our Sin. And they sung a new Song, saying, thou wast slain, and hast redeemed us to God, by

ood, out of every Kindred, and Tongue, and People, and
 Nations, Revelations 5. 9.

There are three things called precious in the Scriptures

1. Faith is called precious, 2 Peter 1. 3.
 2. The Promises are called precious, v. 4.
 3. The Blood of Christ is called precious, 1 Pet. 1. 19.
- O his Blood hath redeemed us from six Enemies.
1. From the World, Gal. 14. Rev. 21. 4.
 2. From the Curse, Gal. 3. 23.
 3. From Sin, 6. 28. 32. 4.
 4. From the Devil, Heb. 2. 18. Acts 26. 17, 18.
 5. From the sting of Death, 1 Cor. 15. 55, 56.
 6. From Hell, 1 Thes. 5. 10. Rev. 2. 12.
- O his Blood, his precious Blood; his Blood hath slain our Enemies, he hath purchased by his Blood Reconciliation with the Father, Union with the Son, and Communion with the Holy Ghost. Ye that here sometimes afar off, are made nigh by the Blood of Christ, Eph. 2. 13.

2. They follow the Lamb, because they are washed in the Blood of the Lamb. He hath loved us, and washed us from our Sins in his Blood, Rev. 1. 5. These are they which come out of great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb, Rev. 17. 14. The Blood of Christ cleanseth us from all Sin, 1 John 1. 7. Christ's Blood washed away our bloody Sins; I said unto thee, when thou wast in the Blood, live, Ezek. 36. For as soon as we are united with Christ, our Sins are upon him, and his righteousness upon us. It is Christ that gives us life, and puts excellent Ornaments upon us to cover our nakedness, and decks us with Jewels and Gems of Gold, so we become beautiful in his sight, Isa. 61. 10. That he might present to himself a glorious Church, not having Spot or Wrinkle, nor any such Thing, but that it should be holy, and without Blemish, Eph. 5. 21.

3. Believers follow the Lamb, because they are risen with the Lamb. If ye then be risen with Christ, seek the things which are above, where Christ sitteth on the right hand of God, Col. 3. 1. Therefore we are buried with him, by Baptism into Death, that like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in the newness of life, Rom. 6. 4. Every Man besides a Be-

Never is a dead Man, dead in trespasses and sins, Eph. 2. Therefore they are exhorted to rise from the dead, Eph. 5. 4. They must rise from evil to good; from earthly mindedness to heavenly mindedness; but not Believers by Faith, are risen from Darkness to Light. For ye were sometimes darkness, but now ye are light in the Lord; walk as the children of light, Eph. 5. 8. Rise, since for the light is come, and the glory of the Lord is risen upon thee, Isa. 60. When the Lord shineth forth upon his People in glorious discoveries of himself, he calls them away from their former condition. When the Lord discovered himself in a gospel dispensation, his People were no longer to sit under dark clouds of legal ceremonies, but to follow the Lamb whithersoever he goeth.

4. They follow the Lamb, because they are enlightened by the Lamb. God who commanded the light to shine out of darkness, hath shined in our hearts, to give us the knowledge of the glory of God in the Face of Jesus Christ, 2 Cor. 4. 6. But we all with open Face, beholding, as in a Glass, the glory of the Lord, are changed into the same Image from glory to glory even as by the Spirit of the Lord, 2 Cor. 3. 18. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, Psal. 3. 8. Divine and heavenly knowledge brings a Man near to God, it gives a Man the clearest and stillest sight of God; and the nearer any Man comes to God, the clearer Vision he hath of God, and the more Communion with God.

The reason why others do not follow the Lamb, is because they see not the worth and want of the Lamb. Having the understanding darkened being alienated from the life of God, thro' the ignorance that is in them, because of the blindness of their hearts, Eph. 4. 18. Where there is a veil cast before the Eyes of Knowledge, there is a Bar betwixt the Hands of Practice. An ignorant Person neither knows what he is doing, nor doth he know whither he is going. He doth nothing but undo himself by doing; carnal Men see no preciousness and loveableness in Christ: O what is thy Beloved more than any other Beloved, Cant. 5. 9. If thou knowest the Gift of God

and who it is that asketh, thou wouldst have asked of him, and he would have given thee living Water, John 4. 10.

Christ goes undesired in the world, because he goes undiscerned by the world, but the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned, 2 Cor. 2. 14. But now Believers being enlightened by the Spirit of God, and by the Word of God, they see themselves what they were before faith, and what they are by faith, and what they shall be at the end of faith: they see Christ to be all precious, precious in his ordinances, precious in his discoveries, precious in his Graces, precious in his Gifts, precious in his Promises, precious in his Members, precious in his Ministers, and precious in himself, 1 Peter 2. 8. Therefore Believers cannot but love him, and follow him.

5. They follow the Lamb, because they love the Lamb. Grace be with all them that love the Lord Jesus Christ in sincerity, Eph. 9. 25. They love him with a superlative Love. Whom have I in Heaven but thee? And there is none upon Earth that I desire beside thee, Psal. 73. 25. The Spouse of Christ looks upon what she is, as not great enough for his Remembrance; and what she does, as not good enough for his Acceptance. Look not upon me because I am black, because the Sun hath looked upon me: My mother's children were angry with me; they made me the keeper of the Vineyard, mine own Vineyard I have not kept, Cantic. 1. 6. The Church is never more fair, than when she judgeth herself to be most deformed; never more happy, than when she accounts herself most miserable; never more holy than when she reckons herself most polluted; she is never richer than when she seeth herself poorest of all. The Soul that loves much, is a Soul that works much; the Commands of the Gospel are not grievous to him, but precious to him. Tell me, O thou whom my Soul loveth, where thou feedest, Cant. 17. A Soul that loves Christ, hath his Eyes upon Christ, and his desire is after Christ. The desire of our soul is to thy Name, and to the remembrance of thee, with my

Soul have I desired thee in the night, yea with my spirit with I seek thee early, Isa. 26. 9. True Believers love Christ more than they loved themselves. They loved not their lives unto the death, Rev. 12. 11. Christ is dearer to them than their Lives, they slighted, condemned, yea, despised their very Lives, when they stood in competition with Christ and his Glory, and chose rather to suffer the greatest Misery, than he should lose the least Dram of his Honour. The Love of Christ hath made his Saints and Witnesses yield all the Parts and Members of their bodies to the cruel and merciless instruments of bloody persecutors; their Backs to be whip'd, their Eyes to be bored, and their Tongues to be cut out of their Mouths, Heb. 11. 38. O how strangely did these love! The measure of loving Christ is to love him without measure. Who shall separate us from the Love of Christ? Tribulation shall not, Persecution shall not, Famine and Nakedness shall not, Peril and Sword shall not: For I am persuaded, that neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor height, nor depth, nor any Creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord, Rom. 8. 37, 38, 39.

6. They follow the Lamb, because they are married to the Lamb, Jer. 4. 14. I am married unto you, Rev. 2. 9. I will shew thee the Bride, the Lamb's Wife, Cant. 19. My Beloved is mine, and I am his.

Here I will shew you two Things.

1. How Christ comes to be ours. 2. How we come to be Christ's.

1. Christ is ours by the free Donation and Gift of the Father: God so loved the World, that he gave his only begotten Son, John 3. 16.

2. Christ freely gave himself unto us, so that Christ is ours by his own consent; he hath as it were passed over himself unto us; Christ loved me, and gave himself for me, saith the Apostle, Gal. 2. 20.

3. Christ hath passed himself over unto his Church by Marriage; and therefore she is called his Queen, his Spouse, his Bride, and his Wife, Psal. 45. 9. Altho' we had nothing to bring to him but Poverty, Shame,

Sorrow and Misery, yet he took us, and loved us, and married us.

4. *Christ* is ours by communicating *his own Spirit* to us.

2. The Saints are *Christ's* four Ways.

1. By the Donation of the Father: God hath made him both Lord and *Christ*, *Acts* 2. 36. And hath put all things under his Feet, and gave him to be the Head over all things in the Church, *Eph.* 1. 22. And now, (*saith Christ*) behold I and the Children whom thou gavest me; thine they were, and thou gavest them me, *John* 17. 9. God the Father gave us to God the Son, that he might redeem us; and God the Son gave us to God the Father, that he might sanctify us, and keep us from the evil of this World, *verse* 17.

2. We are *Christ's* by Choice; I have chosen you out of the World; and the Saints are said to be chosen in *Christ*, *Eph.* 1. 4. And they are called a chosen Generation, *1 Pet.* 2. 9. And chosen and faithful, *Rev.* 17. 14.

2. The Saints are *Christ's* by purchase, we are in our Enemies Hands, and under their Power, and could not free ourselves from the Bondage of this Law, Sin, Satan, Death and Hell; therefore, saith the Apostle, we are bought with a Price, *1 Cor.* 6. 26. For in Respect of God's Justice, we are bought by *Christ*.

4. We are *Christ's* by Combination and Covenant: I entered into Covenant with thee, and thou becamest mine, *Ezek.* 16. 18. This is, I did make a solemn Covenant or Stipulation with thee, that I would take thee to be my People: So that it is no Wonder Believers follow the Lamb, whithersoever he goeth; they are married to him, he is their Head and Husband.

7. They follow the Lamb, because they have the Spirit of the Lamb. *We have not the Spirit of the World, but the Spirit which is of God, that we may know the things that are of God, and we have the mind of Jesus Christ*, *1 Cor.* 2. 11, 12. 16. And we know that he abides in us, by the Spirit which he hath given us; now if any Man have not the Spirit of *Christ*, he is none of his. This Spirit that the Lord *Jesus* gives to Believers, is a sealing Spirit, as a lively Spirit, and an enlightning Spirit, and a leading Spirit, it leads us from all evil, to all good. And all the Lamb's

Followers are in the Spirit of the Lamb, and therefore they pray in the Spirit, and with the Spirit, and by the Spirit, and for more of the Spirit: Now all true Believers have the Spirit of of the Lamb, therefore they follow the Lamb whithersoever he goeth.

8. Believers follow the Lamb, because all their Privileges came from the Lamb, they are called Kings and Priests. *Rev. 1. 6. and 5. 10. And Sons and Heirs, 1 Joh. 3. 1. Behold what manner of love the Father hath bestowed upon us, Rom. 8. 17. If Children, then Heirs, Heirs with God and Joynt-heirs with Christ.* Though Believers have not a Crown in this Life, yet they are Heirs to a Crown of Life; God puts the greatest honour upon his own People, *Prov. 12. 26. All the honour that other Men have, is not worth the having; that which makes a Man great in the Eye of the World, makes a Man nothing in the Eye of God; Men are never the better for their greatness, if they are never made better by their greatness; but now a Believer's greatness and honour comes by Christ, the faithful and true Witness, the first begotten of the dead, and the Prince of the Kings of the Earth; He hath made us unto our God, Kings and Priests, and we shall reign on the Earth, Rev. 5. 10. All the light and life, hope and joy, peace and beauty, and honour, and riches Believers have, they have it all by Christ, and from Christ: He gives them rich grace, and rich glory, and all things richly to enjoy, 2 Tim. 16, 17.*

Take a Man that is out of Christ, and he hath none of all this, *Eph. 2. 12. That at that time ye are without Christ, being Aliens from the Common-wealth of Israel, and Strangers from the Covenant of Promise, having no Hope, and without God in the World, (yea) he is wretched and miserable, and poor and blind, and naked, Rev. 3. 17.*

O this is the Condition of every graceless, faithless and christless Person; but now a Believer, tho' he be never so poor in the World's Eye, he is rich in God's Eye: for all things are his, and he shall inherit all things, *1 Cor. 3. 22. Rev. 21. 7. He that overcometh shall inherit all things.* But how comes it to pass, that the Believer hath so much, and all others so little? He hath it all from Christ, *Of his Fulness have we received Grace for Grace,*

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Therefore Believers do glory in Christ, because they have all their glory by and from Christ, 1 Cor. 3. 1. He hath enough to glory in, that hath a Christ to glory in. Now Believers cannot but cleave to him, and follow him, because all thy good things come by him.

9. They follow the Lamb, because their Natures are written in the Lamb's Book, Rev. 13. 8. *And all that dwell upon the earth shall worship him, whose names are not in the book of Life, of the lamb, slain from the foundation of the World; and there shall in no wise enter into it any thing that defileth, neither whosoever that worketh abominations or maketh a lye; but they which are written in the Lamb's Book of Life,* Rev. 21. 7. All the rest, all the worshippers of the Beast, and all unbelievers shall be cast into that Lake, of Fire which burns and flames for ever, Rev. 19. There be a great many that follow the Beast, worship the Beast, receive the Mark of the Beast, and admire the Beast, ch. 13. 3, 4. But what are they? Are they any that have their names written in the lamb's Book of Life? No, no, for this see Rev. 17. 8. *The Beast that thou sawest was and is not, and shall ascend out of the bottomless pit, and shall go into perdition, and they that dwell on the earth shall wonder, whose names were written in the Book of Life.* So that you see what that cursed crew are that follow Babylon, viz. the wicked and prophane World; they are such whose Names are not written in the Book of Life; but they have their Father's Name written in their Fore-head, and their Names written in the Lamb's Book, they follow the Lamb whithersoever he goeth; *And they that were with him, are called, and chosen, and faithful,* Rev. 17. 14.

10. And lastly, Precious ones follow the Lamb, because they shall be for ever with the Lamb. *Then we which are alive and remain shall be caught up together with him in the clouds, to meet the Lord in the air, and so shall we be for ever with the lamb, wherefore comfort one another with these Words,* 1 Thes. 4. 17, 18. *Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them, they shall hunger no more, neither thirst any more, neither shall the sun lighten them, nor heat, for the lamb which is in the midst of them*

the Throne shall feed them, and shall lead them unto living Fountains of Water, and God shall wipe away all Tears from their Eyes, Rev. 7. 15, 16, 17. Now troublesome soever a Saint's beginning is, his ending is joyful. When Believers change Earth for Heaven, they do not lose their Happiness, but compleat their Happiness, *John* 12. 17, 24. Father, I will, that they also, whom thou gavest me, be with me where I am, that they may behold my Glory, which thou hast given me; for thou lovest me before the Foundation of the World; not only with me for ever, but with my Saints, with my Angels, and with my Father, and with all that are with me.

To be with God and Christ for ever, implieth these seven Things.

1. The Presence of God. 2. The happy Union with God. 3. The blessed Vision of God. 4. The glorious Communion with God. 5. The Fruition of God. 6. The Rest that the Saints shall have in God. 7. The Enjoyments of themselves in God.

O how unspeakable is the Glory of Heaven! O how infinitely glorious is the Lamb! Now true Believers follow the Lamb whithersoever he goeth, because they shall be for ever with the Lamb, in fulness of Glory, and endless Felicity, *Rom.* 8. 17.

Thus have I shewed you, why Believers follow the Lamb. Now I shall shew you the Excellencies of following the Lamb.

The first Excellency is, they that follow the Lamb, have the Presence of the Lamb with them.

The hundred forty and four thousand that stood upon Mount *Sion*, had the Lamb with them, *Psal.* 46. 5. God is in the midst of her, she shall not be moved; God shall help her, and that right early. The Lord of Hosts is with us, the God of *Jacob* is our Refuge, *ver.* 8. God is in the midst of his Church, not to behold her, but to uphold her. Tho' the Church's Enemies may be Waves to toss her, yet they shall never be Rocks to split her, because God is in the midst of her. This is that which comforted and strengthened *David*; yea, though I walk through the Valley of the shadow of Death, I will fear no Evil, for thou art nigh me, *Psal.* 23. 4. When thou pass-

est through the Waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest thro' the Fire, thou shalt not be burnt, neither shall the Flames kindle upon thee, Isa. 43. 2. O they that follow the Lamb shall stand before the Lamb, have the Presence of the Lamb, his glorious Presence, his precious Presence, his comforting Presence, his protecting Presence, his quickning and sanctifying Presence. The second Excellency is, That they that follow the Lamb shall know the Mind of the Lamb. It is given unto you, to know the Mystery of the Kingdom of Heaven, but to them it is not given: And blessed are your Eyes, for they see, and your Ears, for they hear, Mat. 13. 11, 16. Henceforth I call you not Servants, for Servants knoweth not what his Lord doth; but I have called you Friends, for all things that I heard of my Father I have made known unto you, John 17. 6, 7, 8. Jesus Christ that lyes in the Bosom of the Father, he unbosoms and unbowels the Heart of the Father to Believers; they know his Secrets, his Mind, his Counsel, and his Will, and none knoweth it but them: I thank thee, O Father, Lord of Heaven and Earth, because thou hast bid these things from the wise and prudent, and hast revealed them unto Babes, Mat. 11. 25. But they that walk with God, know much of the Mind of God, and the Mysteries of the Gospel.

The third Excellency of following the Lamb is, They that follow the Lamb may come boldly to him: Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in the time of need, Heb. 4. 14. A Soul that hath an interest in Christ, may come boldly to Christ, and speak boldly to him, and to his Father, for any Mercy he needeth; he may go to the Throne of Grace for Grace; and open his Heart to God, as one Friend to another. O what Liberty have Believers! O what a Privilege have they, that they may go to God with a holy Boldness! The wicked proud ones of the Earth are so high, that the poor Saints cannot come boldly and freely unto them; but they may come boldly and freely to the Lord their God, Matth. 11. 28. Come unto me all ye that labour and are heavy laden, and I will give you rest.

The 4th Excellency is, they that follow the Lamb shall have all their wants supplied by the lamb, *Phil. 4. 19* But my God shall supply all your need, according to his riches in Glory, by Jesus Christ. They that follow the lamb shall want no good thing. O fear the Lord all ye saints, for there is no want to them that fear him. The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing, *Psal. 34. 9, 10.* The Lord is my Shepherd, I shall not want, *Psal. 23. 1.* Delight thyself in the Lord, and he shall give thee the desire of thy heart; thou shalt have whatsoever thou desirest to have. He that hath the chiefest good shall want no good. Whosoever shall drink of the Water that I shall give him, shall never thirst; and he that cometh to me shall never hunger, *John 6. 35.* O who would not follow and believe in the Lamb! O happy are all they that love the Lamb. The fifth Excellency is, They that follow the Lamb shall share with the Lamb.

1. In his divine Nature. Whereby are given to us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the World thro' Lust, *2 Pet. 1. 4.* That is, of those divine qualities, whereby we are made like unto God in Wisdom and Righteousness, and true Holiness, *Ephes. 4. 24.*

2 In his Conquests: The poor Saints share with Christ in all noble and honourable Conquests, *1 Cor. 15. 55.* over the World, Death, and Hell, and over Sufferings. In all these things we are more than Conquerors, thro' him that loved us, *Rom. 8. 37.*

3. They share with Christ in his grace, Of his Fulness have all we received, grace for grace, *John 1. 16.* As a child receives member for member; as the paper from the press receives letter for letter; as the wax from the seal receives print for print; or as the glass from the Image receives face for face, so do Believers receive from Christ grace for grace, that is, for every grace that is in the lamb, there is the same grace in us in some measure.

4. Believers share with Christ in his glorious titles; He is called a Son, so are they; a King, so are they; a Priest, so are they; an Heir, so are they, *Rom. 8. 17.* *Rev. 5. 10. Rev. 1, 5, 6.*

5. They

5. They share with Christ in his glory, I go to prepare a Place for you, I will come again and receive you unto myself, that where I am, there ye may be also, *John 11. 23.* And the glory which thou gavest me, I have given them, that they may be one, as we are one, *John 17. 22.* My sheep hear my voice, and they follow me, and I give unto them eternal life, *John 10. 28.* The Saints shall have the same glory which Christ himself hath, the Saints in heaven are not only glorified with Christ, which is a great exaltation, but they do enjoy the very same glory Christ himself doth; the same for kind, tho' not for degree. The head and members are glorified together with the same kind of glory: God hath not one Heaven for his Son, and another for his Saints; but one and the same for both; Believers shall be as truly glorious as Christ is, and eternally glorious as he is. Our vile Bodies shall be fashioned like to his glorious Body, and we shall be glorified together with him, and appear with him in glory, *Rom. 8. Col. 3.* O here is the excellency of following the Lamb; they that follow him, share with him.

The sixth excellency of following the Lamb, is, They that follow the Lamb, shall be protected by the Lamb. He suffered no Man to do them wrong; yea, he reprov'd Kings for their sakes, saying, Touch not my anointed, and do my Prophets no harm, *Pf. 105. 14, 85.* Which are the Saints? Who is he that will harm you, if ye be Followers of that which is good? And if ye suffer for righteousness sake, happy are ye; and be not afraid of their terrour, neither be troubled, *1 Pet. 3. 13.* Fear them not, for I am with thee; be not dismayed, for I am thy God; yea, I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right-hand of my righteousness, *Isa. 41. 10.* Can a woman forget her sucking Child, that she should not have compassion on the Son of her Womb? Yea, they may forget, yet will not I forget thee, *Isa. 40. 15.* Who can harm a Man, if God be with him and for him? He that hath the love of God, needs not care for the anger of Man? A true Believer hath the love of God, the love of Christ, the love of good Angels, the love of good Men, and the love of all, whose love is worth the having. God protects

Men in his Way, but not out of his Way, when Men appear for God. God appears for Men; he is good to them in Afflictions, and he doth them good by Affliction. The seventh Excellency is, They that follow the Lamb, shall not feel the Wrath of the Lamb, *Rev. 2. 11.* He that overcometh shall not be hurt by the second Death, *1 Thes. 1. 10.* And to wait for his Son from Heaven, whom he raised from the Dead, even Jesus, which delivered us from the Wrath to come. There is therefore now no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit, *Rom. 8. 1.* O how sad is the Condition of those who live and die without Christ! They are sent to Hell, *Pf. 9. 17.* The Wicked shall be turned into Hell, and all the Nations that forsake God; who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power, *2 Thes. 2. 9.* They shall feel and suffer the Wrath of the Lamb, because they despised the Truth of the Lamb; because I have called and ye refused, I have stretched out my Hand, and no Man regarded, but ye have set at nought all my Counsel, and would none of my Reproof; I also will laugh at your Calamity, I will mock when your Fear cometh; when your Fear cometh as Desolation, your Destruction cometh as a Whirlwind; when Distress and Anguish cometh upon you, then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me, *Prov. 1. 24, 25, 26, 27, 28.* Do you hear this Sinners! If God will shew you no Mercy, if ye live in your Sins, and die in your Sins, besure Hell will shew you no Mercy; now the Believer shall feel and suffer none of this, he is in a happy State and Condition. The eighth Excellency is, They that follow the Lamb shall reign with the Lamb; and this is another Excellency of following the Lamb. True Believers do reign now over the Creatures, over the Pomp and Pride of the World, and over Sin and Sufferings, but besides all this they shall reign with Christ, and over those that have persecuted them, *Rev. 5. 10.* And we shall reign on the Earth, *ch. 20. 4.* And they lived and reigned with Christ a thousand Years. And as the Wicked tread

tread down the Saints under their Feet, now, so shall the Saint then tread down the Wicked under their Feet, *Mal. 4. 3.* The Lord hath promised that the Meek shall inherit the Earth. Doth not the Scripture say, that, *In the last day the Mountains of the Lord's house shall be lifted up above the Hills, and shall be established in the top of the Mountains, Isa. 2. 2* And that the Kingdoms of the world must become the Kingdoms of our Lord Jesus, *Rev. 11. 15.* And he that loves to see the face of his Church beautiful, will e'er long wipe away those Tears; it is not long before you will triumph and say, *Cant. 2. 11, 12. Lo, the Winter is past, the Rain is over and gone, the Flowers appear on the Earth, the time of the singing of Birds is come.* The ninth Excellency is, They that follow the Lamb shall sit upon the Throne with the Lamb, *Rev. 3. 20, 21. To him that overcometh, will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne; ye shall also sit upon the twelve Thrones judging the twelve Tribes of Israel, Mat. 19. 29.* O what an Honour is this! what a Glory is this! to sit upon the Throne with Christ! Is it not an Honour and Glory enough for us to be in Heaven with God, and Christ, and Angels, but we must sit upon a Throne there? O what an Honour is this! and yet this Honour shall all the Lamb's followers have. The tenth Excellency of following the Lamb is, They that follow the Lamb shall judge the World with the Lamb. If you consult sacred Records, you shall find that both God and Christ, and the Saints, are said to judge the World, the Ordination is God's, the Execution is Christ's, the Approbation is the Saints. When the Apostle would stop the sinful Lusts among the *Corinthian* Brethren, that did not want Men of Eminency to put a Period unto Controversies, saith, *Do you not know the Saints shall judge the World? And if the World shall be judged by you, are you unworthy to judge the smallest Matters? 1 Cor. 6. 2.* Enoch, the seventh from Adam, prophesied, saying, Behold the Lord cometh with ten thousand of his Saints, to execute Judgment upon all Judges, Fourteen, Fifteen. When the Son of Man shall sit in the Throne of Glory, ye also shall sit upon the twelve Thrones, judging the twelve Tribes of Israel,

rael, *Mat. 19. 28.* Now the Wicked may judge the Saints, but then the Saints shall judge the Wicked. Now they may judge and condemn Christ in his Members, but then they shall be judged and condemned by Christ and his Members. For as the Wicked cannot endure God himself, so neither can they endure God in the Saints; and the more God dwells in the Saints, the more the wicked World afflicts the Saints: But they that follow the Lamb whithersoever he goeth, shall then sit upon those that now sit upon them.

Thus have I shewed you the Excellency of following the Lamb.

4. The Misery of those that follow not the Lamb, but the Beast! O their Misery is great in this Life, but it will be greater in the other.

The first Misery of them that follow the Beast is, they that follow him shall share with him in all his Plagues. *And the third Angel followed them, saying with a loud Voice, If any one worship the Beast and his Image, and receive his Mark in his Fore-head, or in his Hand, the same shall drink of the Wine of the Wrath of God, which is poured out without mixture into the Cup of his Indignation, and he shall be tormented with Fire and Brimstone, in the Presence of the Lamb, Rev. 14 9, 10.* O the plagues, the terrible plagues that shall fall upon the Beast! *Death and Mourning, and Famine, and Fire, ch. 18 8.* The Judgments shall come upon all Partles, and upon all Degrees and Conditions of Men, that joyn with the Beast. All those that do partake of his Sins, shall share of his Plagues.

So that all that worship the Beast and receive his Mark and belong to him, (*viz.* those that live prophane Lives) whether they be high or low, rich or poor, if they do not come off from him, they shall share with him in all his Plagues. *Come out of her my People, that ye be not partakers of her Sins, and that ye receive not of her Plagues Rev. 18. 4.*

The second Misery of them that follow the Beast, is, They shall cry to the Rocks and the Mountains of the Earth. *And the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free-*

Freeman, bid themselves in Dens, and in the Rocks of the Mountains, and said to the Mountains and Rocks, fall on us, and hide us from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb; for the great day of his Wrath is come, and who shall be able to stand? Rev. 6. 15, 16, 17. The wicked, tho' here clothed in silk and velvet, shall wish for mountains to cover them, which would be but a poor shelter; For the Mountains melt at the Presence of the Lord, and the Rocks rent asunder, when he is angry. They that made others fly away from them, as innocent Lambs from devouring Wolves, shall be afraid of the Wrath of the Lamb, that sitteth on the Throne. O how will any of those dare to appear before his Tribunal, that have stained the Sword of Authority with the Blood of Innocency, by turning its back against the vicious, and whetting its edge against the righteous. Every unjust Judge that hath set confidently upon the bench, will then stand trembling at the bar. O how will they be able to lift up their Heads before Christ, who have lifted up their Heads against Christ? *The Kings of the Earth stood up, and the Rulers were gathered together against the Lord and against his Christ,* Acts 24. 26. Rev. 17. 14. Instead of helping the Lord against the mighty, they help the mighty against the Lord, Psal. 2. 2. O how many great men have there been that have made no other use of their greatness, but to be great in wickedness! Great Swearers, great Drunkards, great Sabbath-breakers, great Persecutors, great Adulterers, great Atheists; who instead of denying and forsaking the Devil and all his Works, have followed the Devil and all his Works; who have sinned with content, and have been contented with their sins. *Thy Princes are rebellious, and Companions of Thieves,* Isa. 1. 23. But the great God against whom they sin, is greater then the greatest, before whom all the Nations of the World are but as a drop of a Bucket and as the smallest dust of the Balance, *Who will not forsake thee, O King of Nations, forasmuch as there is none like unto thee, Lord; Thou art great, and thy Name is great, and thy Power is great,* Jer. 10. 6. He toucheth the mountains, and they smoke before whom, the Devils fear and tremble. There-fore

fore, wo, wo be to them that forsake him, and follow the Beast; they shall cry and call for help, but there will be none to help them.

The third Misery of those that follow the Beast, is, They shall be cast into a Lake of Fire with the Beast; *And the Beast was taken, and with him the false Prophet that wrought Miracles before him, with which he deceived them that had received the Mark of the Beast, and them that worshipped his Image, these both were cast into a Lake of Fire burning with Brimstone, Rev. 19. 10. The Lord Jesus shall be revealed from Heaven with his mighty Angels in flaming Fire, taking Vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting Destruction, from the Presence of the Lord, and from the Glory of his Power, 2 Thess. 1. 7, 8, 9.* O what a dreadful Thing it is to lye under the Wrath of God, to lye in burning Flames, and for ever to be banished from the Presence of God and his holy Angels! This will be the Portion of the Beast's Followers. O, will they not wish then they had never been born; and that they might be turned into Stocks and Stones? But, alas, all their Wishes will do them no good. Christ will say to them, *Depart ye cursed into everlasting Fire, prepared for the Devil and his Angels, Mat. 25. 41.* O, ye Rulers, and great Ones of the Earth, it will be no dishonour to your Honours, to lay your Honours at his Feet, in whose Presence the Angels veil their Faces; and before whose Throne the Elders cast their Errors, *Isa. 6. Rev. 4. 10.* O is it not better then with Patience to suffer with *Sion* a while, rather than joyn with the wicked, and be ruined with them in the end? *Rev. 21. 14.* Here is the Patience of Saints. Ye shall suffer a while, and be trodden down by them, and you must stay for the full accomplishment of this Promise, for your Deliverance; *but I will surely come, and recompence all your Patience;* and therefore be not discouraged and faint in your minds, let not your Hearts turn back again unto *Egypt*. 5. I shall shew you now how the Lamb's Followers may be known from the Beast's Followers.

1. You may know them by their Number; they are

in number the fewest, *Many are called, but few are chosen*, Mat. 20. 16. *Though all Israel be as the Sand of the Sea, yet but a Remnant shall be saved*, Rom. 9. 26. And Christ calls his Flock a little Flock, Luke 12. 32. And truly Beloved, there are but few that follow the Lamb, and believe in him. Believers, tho' their Natures are the sweetest, yet their Number is the smallest. In Heaven are the best, but in Hell are the most.

O dear Christians, there are but few upright Christians; there are many Thorns, but few Lillies. Many almost, but few altogether.

2. By their Characters you may know them. You have nice lovely Characters of them in this fourteenth Chapter.

1. They stand with the Lamb upon Mount *Sion*. 2. They have their Father's Name written in their Foreheads. 3. They sing a new Song which none can learn, but only the hundred forty and four thousand. 4. They are such as are redeemed from the Earth. 5. They are Virgin Saints, not defiled with Women. 6. They follow the Lamb whithersoever he goeth. 7. They are redeemed from amongst them. 8. They bring their First-fruits unto God, and to the Lamb. And in their Mouths was found no guile; for they are without Faults before the Throne of God. O how holy, how heavenly, how gracious, how lovely and spiritual are these! They live in the Lord, on the Lord, to the Lord, and with the Lord. *They are a chosen Generation, a royal Priesthood, an holy Nation, a peculiar People*, 1 Pet. 2. 9.

3. By their Spirit; they have another Spirit, *Numb.* 14. All the Lamb's Followers are in the Spirit of the Lamb, *Rom.* 8. 9. And by that Spirit they are lead and taught, a Spirit of holiness and meekness, a Spirit of love, a free Spirit, and a true, humble, and faithful Spirit to, and for the Lord. Now, as the Lamb's Followers are in the Spirit of the Lamb, so the Beast's Followers are in the Spirit of the Beast, which is no other than the Spirit of the Devil, *Eph.* 2. 2. *According to the Prince of the Power of the Air, (the Spirit that now worketh in the Children of disobedience) a Spirit of lording and domineering*

ing, a Spirit of Cunning and Craftiness, a Spirit of Deceit, a Spirit of Superstition, a Spirit of Persecution and Cruelty ; and in this Spirit are all the Followers of this Beast. Now by this you may know the Lamb's Followers from the Beast's Followers.

4. By their Name, they have another Name, a *New Name*, *Rev. 3. 12*. God gives his People honourable Titles, tho' the Beast gives them reproachful Titles ; God calls them the dearly Beloved of his Soul, *Jer. 12. 7*. And the Apple of his Eye. *Zeck. 2. 8*. and his Jewels, *Mal. 3. 17*. His Glory, his Portion, his Bride, his Friend, and Children, but the Beast calls them seditious Deceivers and Deluders, Blasphemers, Fools and Madmen, as if they were not worthy to have a Being amongst Men, but tho' they are Ravens in the World's Eye, yet they are Doves in God's Eye ; yea, they are such Worthies, of whom *this World is not worthy*, *Heb. 11*. Now dear Christians, by this you may know the Lamb's Followers from others, by the Nick-names the World giveth them, and by the glorious Names that God gives them.

5. By their Graces they may be known. Such as are the Lamb's Followers are full of Faith, Love, Grace and Goodness, they are very fruitful, and bring forth much Fruit, *John 15*. They are called heavenly, because of their heavenliness, *Rom. 8*. And holy because of their holiness ; spiritual because of their spiritualness ; and faithful because of their faithfulness. There is much of God to be seen in them, in their Words, Works, Duties and Conversations, *Phil. 3. 20*. *For our Conversation is in Heaven*. They seek heavenly Things, and walk by a heavenly Rule ; they eye heavenly Objects, and are led by a heavenly Spirit ; they submit to a heavenly Government, and imitate heavenly Ones ; there is much of Heaven in them, and much of them in Heaven : *When I awake, I am still with thee*, saith David.

But now the Beast's Followers they are full too, but it is with blood, and swearing, cursing, stealing, lying, blasphemy, rebellion, and all manner of abominations and filthiness, *Hosea 4. 2*. *Rom. 3*. *Rev. 13*. Now Beloved, by this you may know Christ's precious Ones from the Beast's filthy Ones.

6. The Lamb's followers may be known from the Beast's followers, by their keeping the Commandments of God, and the Faith of Jesus, Rev. 14. 12. *Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.* So Rev. 12. 27. *The Dragon was wroth with the Woman, and made war with the remnant of her seed, which keep the commandments of God, having the testimony of Jesus Christ.* True Believers cleave to the Lord, and follow him fully, *but my servant Caleb hath followed me fully*, Numb. 4. 49. *And Enoc walked with God*, Gen. 5. 25. *And Noah walked with God*, Gen. 6. 9. *Let us also walk in the spirit*, Gal. 5. 25, and they follow the Lamb whithersoever he goeth, they hear his voice, they profess his worship, and obey his doctrine, they abhor *Antichrist*, they follow not the Beast, nor receive his mark, but keep their beautiful garments of Gospel-innocency, and will not touch beastly Babylon, viz. will not associate themselves with the Wicked.

7. By their Company, the Lamb's Followers keep Company together, *being let go they went to their own Company*, Acts 4. 23. So they are said to stand upon a Sea of Glass together, *And I saw as it were a sea of glass, mingled with fire, and them that had gotten victory over the Beast and over his Image, and over his Mark, and over the number of his name, stand on the Sea of Glass, having the harps of God*, Rev. 15. 2. So they that were with the Lamb upon Mount Zion, are together. Christ's faithful Witnesses do not hear with Antichrist's Hearers, nor worship with them that worship the Beast, for they are come out of Babylon, chap. 18. 4. *Come out of her my people, that ye be not partakers of our sins, and that ye receive not of her Plagues; therefore come out from amongst them, and be ye separate, and touch not the unclean thing, and I will receive you*, saith the Lord, 2 Cor. 6. 17. The Children of God will not keep Company with the Children of Wrath, for they cannot agree: *For what Fellowship hath Righteousness with Unrighteousness? and what Communion hath Light with Darkness? And, what Concord hath Christ with Belial? Or, what part hath he that believeth with an Infidel, and what Agreement hath*

bath the Temple of God with Idols? 2 Cor. 6. 14, 15, 16. Therefore Believers keep together, walk together, and worship together; and they that believed were of one heart, and one soul, and continued in the Apostles doctrine and fellowship, Acts 4. 32. and 2. 42. This the Lamb's followers were known by, to it, their company.

8. By their Language they are known, true Believers speak the language of Canaan; their language is Scripture language, you may know them by their Speech, as Peter was known by his Speech; Surely thou art one of them, for thy speech betrayeth thee, Mat. 26. 73. Their words are holy and heavenly, they speak of God, and to God, and for God, and he heareth them, Mal. 3. 16. But the Beast's followers speak wickedly, proudly, daringly, and blasphemously, ch. 13. 4. and he opened his mouth blaspheming God, his son, his name, his saints, and they that dwell in Heaven, v. 6. Men are known who and what they are, and to whom they do belong, by their language; if they are of God, and in God, they cannot but speak much of God.

9. The Lamb's followers are known by this, they are more afflicted with the Church's Heaviness, than they are affected with their own Happiness. The King said, Why is thy Countenance sad? This is nothing else but sorrow of Heart, seeing thou art not sick. Why should not my Countenance be sad, when the City, the Place of my Fathers lieth waste, and the Gates thereof are consumed with fire? Neh. 2. 3. How can Sion's Sons be rejoicing, when their Mother is mourning? Though they were the Jews Desolation, yet they were Jeremiah's Lamentation. How can such rejoice in her standing, that do not mourn for her falling? When the Church's Adversaries make long furrows upon her Bank, we should cast in the Seed of Tears. Remember them that are in Bonds, as being bound with them; and them which suffer Adversity, as being yourselves also in a Body, Heb. 13. 3. Sympathizing with others, makes an Estate that that is joyful, more happy, and an Estate that is doleful less heavy. The Righteous perish, and the Man layeth it to heart, Isa. 5. 7. We may draw up that Charge against many now, Amos 6. 46. They

upon Beds of Ivory, and stretch themselves upon Couches, and
 as the Lambs out of the flock, and the Calves out of the midst
 of the stall: They drink wine in bowls, and anoint themselves
 with the chief ointments; but they are not grieved for the af-
 fliction of Joseph. O that there were not too many
 such now a-days, that eat the Fat, and drink the Sweet,
 and are not troubled for Sion's Troubles, instead of sym-
 pathizing with them in their Misery, they are censu-
 ring of them for their Misery! But the true Servants
 of God are tender and broken-hearted, they weep and
 mourn, and wring their hands for Sion's Sins, for Sion's
 Breaches, for Sion's Calamities, and wait for Sion's Deli-
 verance; and thus they do, and will do, till they see
 Sion on Mount Sion with the Lamb.

20. The Lamb's followers are known by their Love
 to Christ, and Sufferings for Christ, they chuse the worst
 of Sorrow before they will commit the least of Sins;
 for thy sake are we killed all the day long, and accounted as
 Sheep for the slaughter, Ps. 44. Rom. 8. 39. And ye shall
 be hated of all Men for my names sake, Mat. 10. 22. Blessed
 are ye when Men shall revile you, and persecute you, and shall
 say all manner of evil against you falsely for my sake, Mat. 5.
 10. — Love can walk on Water without drowning, and
 lye in the Fire without burning. How shall we land
 at the Haven of Rest, if we are not tossed on the Sea of
 Trouble? — A Believer should live above the Love of
 Life, and Fear of Death. Tho' we cannot live without
 Afflictions, yet let us live above Afflictions. None are
 so welcome to that spiritual Canaan, as that swim to it
 thro' the red Sea of their own Blood. In suffering, the
 Offence is done to us; in Singing, the Offence is done
 to God. In suffering we lose the Favour of Men, in sin-
 ning we lose the Favour of God; therefore Daniel
 chose the Den of the Lyon, rather than he would for-
 sake the Cause of the Lamb, Dan. 6. And the 3 Chil-
 dren chose rather to suffer sadly, than to sin foully,
 Dan. 3. And Moses chose rather to suffer Affliction with
 the People of God, than to enjoy the Pleasure of Sin
 for a Season, Heb. 11. 29. It is better to be a Martyr
 than a Monarch, it is better to be a Prisoner for Jesus
 Christ, than to be a Prince without Christ or against
 Christ.

O how precious, how glorious, how lovely, and how sweet is Jesus Christ to Believers ! O they love him entirely, uprightly, they love his glorious Person, and the Beauty of his Holiness, and his Name, his Honour, his Cause, and his Members ; they will suffer for him, and die for him, because he suffered and died for them, *Rev. 12. 11. And they loved not their lives to their dearth* ; Now, by this, all Men may know the Lamb's Followers from the Beast's Followers, viz. by their Sorrows and Sufferings for Christ, for Truth, for Righteousness, and for Conscience-sake, *Heb. 10. 44. And they took joyfully the spoiling of their Goods, Heb. 11. 35.*

11. The Lamb's Followers are known by this, they seek the publick good of others, above the private good of themselves ; *I have great heaviness and continual sorrow in my Heart ; for I could wish that myself were accursed from Christ, from my Brethren, my Kinsmen, according to the Flesh, Rom. 9. 2, 3. And now, O Father, glorify thy Son, that thy Son may glorify thee, John 27. 1.* He prayed for Glory more for the Father's sake that bestowed it, than for his own sake that received it. A true Christian doth not desire Grace only for this end, that God may glorify him, but he desires Grace for this end, that he may glorify God. *For ye know the Grace of our Lord Jesus Christ, that tho' he was rich, yet for your sake he became poor, that ye through his poverty might be made rich, 2 Cor. 8. 9.* O that the Lord Jesus should not only in Pity save us, but in Love die for us ! *And David, after he had served his own Generation by the Will of God, fell asleep, Acts 33. 26.* His Generation did not serve him, but he served his Generation ; not the Generation that was before him, for they were dead before he was living ; not the Generation that was behind him, for they were living after he was dead ; but his own Generation ; and not by his Will, but by the Will of God. *Old Eli mourned more for the loss of his Religion, than for the loss of his Relations, 1 Samuel 4. 18. So Moses, Exodus 32. 10. Now therefore let me alone, that my Wrath may wax hot against them, and that I may consume them, and I will make of thee a great Nation.* He was no Self-seeker, but a Life-preserver. Grace doth

not only make a Man carry it like a Man unto God, but to carry it like a God to Man. Reason makes a Man a Man, but Grace makes a Man a Christian. Every gracious Spirit is publick, tho' every publick Spirit is not gracious. As we are born by ourselves, so we are not born for ourselves. But the Beast's followers and Babylon's Merchants art for themselves, and seek themselves: *Yea, they are greedy Dogs, which can never have enough, and they are Shepherds which cannot understand; they all look to their own Way, every one for his Gain from his Quarter, Isa. 56. 10. And teaching things they ought not, for filthy Lucre sake, Tit. 1. 11. Woe to you Scribes and Pharisees, for ye devour Widows Houses, and for Pretence make long Prayers; therefore ye shall receive the greater Damnation, Mat. 23.* These make no Gain to stoop to Godliness, but Godliness to stoop to Gain.

12. and Lastly, The Lamb's followers may be known from the Beast's followers by this; They are more for Power than Form, for Heart than Art, for Matter than Method, for Substance than Shew: *Having a Form of Godliness, but denying the Power thereof, from such turn aside, 2 Tim. 3. 5.* As they who have the Power of Godliness, cannot deny the Form, so they who have the Form of Godliness, should not deny the Power. Alas! what is hearing without doing, and praying without practising, and preaching without reforming? God loves to see the Plants of Righteousness loaded with the Fruits of Righteousness: He beareth greater Respects to our Hearts than he doth to our Works. *I beseech you therefore Brethren, by the Mercies of God, that ye present your Bodies a living Sacrifice, holy, and acceptable unto God, Rom. 12. 1.* The Formalist he is all for outward Action, and for nothing of inward Sincerity, he is for a Body without a Soul, and a Shew without a Substance; but it is not a shew of outward Piety that will excuse inward Hypocrisy. *For he is not a Jew that is one outwardly, neither is that Circumcision which is outwardly in the Flesh; but he is a Jew which is one inwardly, and Circumcision is that of the Heart in the Spirit, and not in the Letter, whose Praise is not of Men, but of God, Rom. 28. 29. I know the Blasphemy of them which*

say they are Jews, and are not, but are the Synagogue of Satan. Rev. 2. 9. They are better in their out-sides, than they are in their in-sides; but Believers are better in their insides, than they are in their out-sides: *The King's Daughter is all glorious within, her Cloathing is of wrought Gold, Pl. 45. 13.* The one bows his knee but at the name of Jesus, the other bows his heart to the truth of Jesus; the one only signs with the Cross, the other carries the Cross. O what would not hypocritical men do for heaven, if they might have heaven for their so doing? But they that fall in this rotten Bottom, will surely sink in the Ocean. *Who haib required this at your Hands, to tread my Courts? To what purposes are you Sacrifices unto me, saith the Lord? I am full of the burnt offerings of rams, and the fat of fed-beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats.* It was not the Clay and Spittle that cured the blind Man, but Christ's anointing his Eyes. It was not troubling of the Waters in the Pool of Bethesda, that made them whole, but the coming down of the Angel. Alas! the Dish without the Meat will not feed us. Man may spread the Net of Duty, but it's God must take the Draught of Mercy. Now by this, Beloved, you may know the Lamb's followers from the beasts followers. And thus I have briefly and clearly shewed you these five things. 1. What following the Lamb is. 2. Why gracious Souls follow the Lamb whithersoever he goeth. 3. The excellency of following the Lamb. 4. The Misery of following the Beast. 5. How the Lamb's followers may be known from the Beast's followers. *I shall make use of this.*

1. For Examination and Self-trial. O Friends, for the Lord's sake, and for your Soul's sake, examine your selves, and try yourselves by this, that you may know whose you are, and to whom you do belong. *Know ye not, that in whom ye yield yourselves Servants to obey, his servants ye are in whom ye obey, whether of sin unto death, or of obedience unto righteousness? Rom. 6. 16.* O who do ye follow! If Men, verily ye have your Reward; if Sin, you will have Sin's Wages, which is eternal Death; Woe and Misery in this Life, and Hell and Damnation in the other Life; but if God, then you shall have eternal

eternal Life. *Therefore be not deceived, mistake not yourselves, God is not mocked, for whatsoever a Man sows, that he shall reap.* O Beloved, examine yourselves, and try yourselves: What is it you mind? What is it you seek? What is it you do? Do you follow the Lamb, his Commands, in his Teachings, in his Appointments, and in his Examples, and thro' Sufferings and Reproaches? Have you forsaken all, and followed him? *Mat. 19. 9.* Have you taken up his Cross, and denied yourselves? *Mat. 15. 24.* Have you learned of him to be meek and lowly? *Mat. 11. 20.* Have you visited and cloathed his Members? *Mat. 25. 25.* Have you kissed the Son, and made your Peace with him? O Beloved, are you new Creatures? Are you in Christ? Are you in Faith? *Know ye not, if Christ be not in you, ye are Reprobates? 2 Cor 13. 5.* The second Use is Exhortation.

O Beloved, let me beseech you for your precious and immortal Soul's sake, to come out of *Babylon*, from the Company of wicked Men, from the Beast's Image, and from his Worship and from his Mark, that you may not be defiled. O come away to Jesus Christ, *Arise my Love, and come away, Cant. 2. 10.* Come unto me all you that labour and are very heavy laden, and I will give you Rest, *Mat. 11. 28.* O Sinners, he calls you to come to him, will you not go? We must forsake Sin and embrace Virtue; put off the old Man, and put on the new Man; we must have Repentance and Mortification, a dying unto Sin, and a living unto Righteousness, from the Love of earthly things, to the desire of heavenly things. Our Bodies and Souls must come away unto Christ; our Souls, because they are the Spouse of Christ; our Bodies, because they are the Temples of the Holy Ghost: We must come away from the enticements of the Flesh, the Allurements of the World, and the suggestion of the Devil, *Rev. 18. 14.* That ye may walk with God, before God, after God, in the Name of God, and in the Spirit of God; and that we may live in Christ, as Christ lives in the Father. O what more happy than to live for ever, as Christ himself liveth! Surely, that is a blessed and glorious Life! This is a Believer's Life.

2. Labour more and more to be like those who follow the Lamb fully, they are very holy and pure, they are called Virgins.

1. For their Chastity; *That I may present you as chaste Virgins unto Christ*, 2 Cor. 11. 2. These love Christ with a chaste, but not with an adulterous Love.

2. For their Purity; they are Virgin-saints, they are not in the least defiled, but have kept themselves from Idolatry and Superstition, and from Sin and Wickedness, *And in their Mouth was found no Guile.*

Believers are filed and titled Heaven. Christ's Members are glorious Members; they are called Heaven for two Reasons.

1. Because there is much of them in Heaven.

2. Because there is much of Heaven in them.

1. There is much of Heaven in Believers, much of God, much of Christ, and much of the Spirit; *Of his Fulness have all we received, Grace for Grace*, John 1. 16. The glory of God, the knowledge of God, the presence of God, the love of God, the holiness of God, the joys of God, these are the things that make Heaven to be Heaven; now there is much of these in Believers, therefore they are called Heaven. We are taken into Communion with Angels, and our Communion with the Angels, in a great measure, doth consist in bearing a part with them in praising God; it is the Action of Heaven: Believers are holy ones, and they have glorious Titles.

1. *The Lord's Portion*, Deut. 32. 9. 2. *His pleasant Portion*, Jer. 12. 13. 3. *His Inheritance*, Isa. 19. 25. 4. *The dearly beloved of his Soul*, Jer. 12. 17. 5. *God's treasure and peculiar treasure*, Exod. 19. 5. 6. *His glory*, Isa. 46. 13. 7. *The House of God's glory*, Isa. 60. 7. 8. *A crown of glory*, Isa. 62. 3. 9. *A royal diadem*, in the same place. 10. *The glory of God*, Jer. 3. 17. 11. *Golden Candlesticks*, Rev. 1. 12. 12. *Kings*, Rev. 5. 10. And in my Text, *Heaven*:

— There is as much difference between the Church of God and other Men, as there is betwixt Gold and Dirt, as betwixt Diamonds and Pebbles, in the Lord's esteem, they are to God above all People, *The Righteous is more excellent than his Neighbour*, Prov. 22. 26. O how precious,

who follow, happy, how blessed and glorious are Believers !
they are called Heaven.

2. Believers are called Heaven, because there is much
of them in Heaven.

1. Their Thoughts are in Heaven, *Pf. 139. 18.* 2. Their Desires are in Heaven, *Pf. 73. 25.* 3. Their Affections are in Heaven, *Col. 3. 2.* 4. Their Hopes are in Heaven, *Titus 2. 14.* 5. Their Conversation are in Heaven, *Phil 3. 20.* 6. Their Hearts are in Heaven, *Mat. 6. 21.* 7. Their Alms are in Heaven, *Luke 10. 20.* O there is much of Believers in Heaven, their Souls are in Heaven, when their Bodies are walking upon the Earth : They live in Heaven whilst they are on the Earth, and they come to Heaven when they leave the Earth, *Ephesians 2. 6.* And hath raised us up together, and made us sit together in heavenly Places in Jesus Christ. Tho' Saints are set in heavenly Places, heavenly Dignities, heavenly Privileges, heavenly Prerogatives. The Saints of the high God are set in high Places. The true Church is that Spouse that is fair and beautiful, *Cant. 2. 14.* O the Church of Christ is lovely and glorious.

1. Glorious in her Head. 2. Glorious in her Title, 3. Glorious in Gifts and Graces. 4. Glorious in her Offices. 5. Glorious in her Privileges. 6. Glorious in her Members. O the Church of Christ is a holy Church, and a glorious Church ! That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing ; but that it should be holy and without blemish, *Eph. 5. 27.* They are not defiled, they are Virgins, and in their Mouth is found no guile : Now he that hath an ear to hear, let him hear.

I shall exhort you that are Members of this heavenly Church.

1. To seek heavenly Things before, and above all Things else. Let your Hearts be filled with heavenly Knowledge, and heavenly Riches, 2. Delight in heavenly Things, let it be your Heaven upon Earth, to serve the God of Heaven. 3. Act by heavenly Principles. 4. Have a holy Dependance upon God ! For Direction, for Protection, for Assistance, for a Blessing. Eye heaven-

ly Objects, God, Christ, and the Spirit. 6. Imitate heavenly Ones; follow them that follow Christ. Walk by a heavenly Rule; walk according to the Law of Heaven. 8, and lastly, Live much in Heaven. Your Father is in Heaven, your Head is in Heaven, your Husband is in Heaven, your King is in Heaven, your Treasure is in Heaven, your Crown is in Heaven, your Wages are in Heaven, and where should ye be but in Heaven? *Knowing in your selves that ye have in Heaven a better and an enduring Substance, Heb. 16. 31. For we know that if our earthly House of this Tabernacle were dissolved we have a Building of God, and a House not made with Hands, eternal in the Heavens, 2 Cor. 5. 1.*

O these are blessed and holy Ones, *And they that are with him, are called, and chosen and faithful, Rev. 17. 14.* O labour to be like those in Purity and Piety, in Holiness and Humbleness, in Meekness and Patience, in Faithfulness and Uprightness, in Spiritualness, and in all Godliness. O poor Sinners, if you have any love to your Soul, if you have any mind to be saved, follow the Lamb, that you may be saved by the Lamb.

He leads you from darkness to light, from death to life, from vice to virtue, from Satan to God, from poverty to plenty, from sorrow to joy, from misery to glory, from an earthly kingdom, to a heavenly kingdom. *Come ye blessed of my Father, inherit the Kingdom, Mat. 25. 34.*

O, the Kingdom which Christ leads poor Souls to, is
1. A rich Kingdom. 2. A peaceable Kingdom. 3. A righteous Kingdom. 4. A blessed Kingdom. 5. A glorious Kingdom. 6. A satisfying Kingdom. 7. An universal Kingdom. 8. An everlasting Kingdom.

O follow the Lamb, follow the Lamb, that you may be for ever glorified with the Lamb, and by the Lamb.

CHRIST'S

CHRIST's Voice to London:

And the Great Day of GOD's Wrath.

ing the Substance of two Sermons, preach'd in the City, in the time of the sad Visitation: Together with the Necessity of Watching and Praying; With a small Treatise of Death. By William Dyer, a Servant of Jesus Christ.

Rev. 5. 2. Behold, I stand at the Door and knock: If any Man hear my Voice, and open the Door, I will come in to him, and sup with him, and be with me.

THE Holy Scriptures are the Myſteries of God, Chriſt is the Myſtery of the Scriptures, Grace is the Myſtery of Chriſt, 1 Tim. 3. 16. The Lord Jeſus is our Life, and the way to Life, 1 Cor. 2. 7. To know him ſavingly, believably, and experimentally, is Life eternal, John 17. 3. I am the Way, ſaith Chriſt, John 14. 6. The old and good Way, Jer. 6. 16. The new and living Way, Heb. 10. 20. The ſtrait and narrow Way, Mat. 17. 14. And becauſe poor Sinners are by nature the children of wrath, and all gone out of the way, having their Underſtanding darkned, being alienated from the Life of God, through the Ignorance that is in them, becauſe of the Blindneſs of their Hearts, Eph. 4. 18. are become wretched, and miſerable, poor, and blind, and naked, like to the *Laodiceans* ſpoken of in this chapter, v. 17. Therefore the Lord Jeſus, who is full of Love, full of Grace, and full of Pity to poor loſt Sinners, doth graciouſly invite them to come to him, that he may enrich them with his Gold, cloath them with his white Rayment, and moiſten their Eyes with his Eſe-ſalve, that they may ſee, ver. 18. And further, to ſhew his willingneſs and readineſs to ſave Souls, he tells us in the Text, That he ſtands at the Door and knocks, that if any Man hear his Voice, and opens the Door, he will come into him, and ſup with him, and be with me.

In these Words you have three general Parts :

1. God's gracious offer to him, *Behold, I stand at the Door, and knock.*

2. Man's Duty in relation to God's gracious Offer, *If any Man hear my Voice, and open the Door.*

3. God's gracious promise in relation to man's duty, *I will come in to him, and sup with him, and he with me.*

The words being thus opened, there flows from them these four Points of Doctrine :

Doct. 1. *That there is a marvellous willingness in the heart of God and Christ, to save and receive poor sinners.*

Doct. 2. *That the hearts of poor sinners are barr'd and bolted against the Lord Jesus.*

Doct. 3. *That it is the duty and great concernment of all men whatever, to hear God's Voice, and open the Door.*

Doct. 4. *That whoever will hear Christ's Voice, and open the Door, he will come in to them, and sup with them, and they with him.*

Neither Time, nor Strength, Beloved, will give me leave to handle all these Doctrines apart, therefore I shall insist upon one of them, which is the second; *That the hearts of poor sinners are barr'd and bolted against the Lord Jesus.*

In the prosecution of this Point, I shall do 3 things.

1. Open it, that you may see it. 2. Prove it, that you may believe it. 3. Apply it, that you may receive it. First, In the opening of it, there are three things to be explain'd.

1. The Bars. 2. The Voices. 3. The Doors.

1. I shall shew you what the Bars are that bolt the Doors of Sinners Hearts against Christ.

Beloved, they are six. 1. The Bar of Ignorance. 2. The Bar of Unbelief. 3. The Bar of Self-conceit-ness. 4. The Bar of earthly-mindedness. 5. The Bar of Prejudice. 6. The Bar of Hardness of Heart.

These, my Beloved, are the cursed Bars which bar God and Christ, and the Holy Spirit out of the Heart.

I shall begin first with the Bar of Ignorance, and in that I shall shew you these three things.

1. What Ignorance is. 2. What sinners are ignorant.

3. The mischiefousness of this sin of Ignorance.

And first, What Ignorance is: Ignorance is the want of Knowledge, or darkness of the Understanding; for so saith the Apostle Paul, Ephesians 4. 18. *Having the Understanding darkened, being alienated from the Love of God, through the Ignorance that is in them, because of the blindness of the Heart.* Here you may see what Ignorance is; the Apostle calls it darkness and blindness; so likewise in 2 Cor. 3. 4. *But if our Gospel be hid, it is hid to them that are lost, in whom the God of this World hath blinded the Minds of them that believe not, lest the Light of the glorious Gospel of Christ, who is the Image of God, should shine unto them.* So that Ignorance is darkness of Mind, blindness of Heart, and want of Knowledge and spiritual understanding in the Soul.

Secondly, What are Sinners ignorant of?

Answer 1. They are ignorant of God, they are ignorant of Christ, they are ignorant of the Spirit, they are ignorant of the Word, they are ignorant of their own Misery, they are ignorant of the Necessity of a Change, of being born again, of being new Creatures, of being converted and turned from Darkness to Light, from Death to Life, and from the Power of Satan to the living God, such things as these (I say) they are ignorant of; and this is that which keeps poor Souls from going to Christ: O beloved, we have many of these amongst us, who are thus ignorant: It was said to the Priest, the Son of Ely, that they were Sons of Belial, and knew not the Lord, 1 Sam. 2. 8. So in the Prophecy of Jeremias, ch. 2. 8. It is said, the Priests said not, Where is the Lord? And they that handled the Law know we not. So the Pharisees were blind-leaders of the Blind, Mat. 15. 14. Would to God there were no such amongst us this Day? May not the Charge be drawn up against us now, as was against Israel, Hosea 4. 1. Because there is no Truth, nor Mercy; nor knowledge of God in the Land, by swearing and lying, killing and stealing, and committing adultery, they break out, and blood toucheth blood, therefore the Land mourneth, and my People are destroyed for lack of Knowledge; because thou hast rejected Knowledge, I will also reject thee; seeing thou hast forgotten the Law of thy God, I will also forget thy Children: They sat up the Sins of my People.

Call to Sinners: Or,
People, and set their Hearts on their Iniquities. Thus Men
err, not knowing the Scriptures, nor Power of God, Mat.
22. 9.

Thirdly, The mischiefousness of this sin of Ignorance.

1. Ignorance is that which keeps Men from knowing of God. 2. Ignorance is that which keeps Men from pleasing God. 3. Ignorance is that which keeps Men from coming to God. 4. Ignorance hinders Men from having a Propriety in God.

5. Ignorance is that which hardens the heart against God. O cursed and mischiefous Ignorance! What sin like unto this! This is that which darkens, which hardens, which blinds and bars the door of sinners hearts against Christ. O that thou hadst know, saith our dear Lord, the things that belong to thy peace, *Luke 19. 42.* But because they are a People of no understanding, therefore he that made them, will have no mercy on them; and he that formed them, will shew them no favour, *Isa. 27. 11.* Thus (my beloved) I have shewed you what a wretched and miserable state such are in that are thus ignorant.

Secondly, The second Bar is Unbelief, which bars and bolts Christ out of the heart; this is that which makes Men.

1. That they give no credit to the report of the Gospel. 2. Neither do they yield that loving and loyal subjection to Christ as their Lord, where unbelief is.

Where unbelief is, it keeps off the heart from confidently depending upon Christ, for that which is to be had in him, and so keeps Christ out of our Souls; it is that which clips the wings of his mercy. *Heb. 3. ult.* it is that which holds the hand of his power, *Mat. 3. 58.* and he did not many mighty works there, because of their unbelief; It is that which lets the Soul into perdition, *John 8. 24. Rev. 21. 7.* The unbelieving shall have their portion in the lake of fire, which is the second death: Unbelief is that which hardens the heart, and causes it to depart from God, *Heb. 3. 12.* Take heed Brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God; but exhort one another daily, while it is called to day,

day, lest any of you be hardened. O, beloved, unbelievers that also which gives God the lie; he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son, 1 John 5, 16. They believe not his promises, fear not his threatnings, nor hearken to the voice of his word; though he sets life and death before them, heaven and hell, bitter and sweet, yet they go on in the imagination of their hearts, to add sin to sin, putting the evil far away, but drawing iniquity with cords of vanity, and sin (as it were) with a cart-rope. O, Beloved, this is the state and condition of unbelievers, and this is one of the bars that bolts Christ out of the heart; as all believers are in a state of salvation, so all unbelievers are in a state of damnation; *For he that believeth not is condemned already*, John 3. 18.

Thirdly, The third bar is self-conceitedness, which bars and bolts the Lord Jesus out of the heart.

1. A self-conceited Man is one that supposes himself to be what he is not, *Gal. 6. 3. If a Man think himself something when he is nothing, he deceiveth himself.*

2. A self-conceited Man is one that glorieth in his works, and despiseth others, *Luke 18 9, 10.* And he spake this parable unto certain which trusted in themselves, that they were righteous and despised others. The pharisee stood and prayed thus with himself: *God I thank thee, that I am not as other Men are, Extortioners, Unjust, Adulterers, or even as this Publican.* But the publican whom he despised, went away rather justified; *For every one that exalteth himself shall be abased.*

3. A self-conceited Man is the farthest from heaven of any Man: *Verily I say unto you, that Publicans and Harlots go into the Kingdom of Heaven before you,* saith our Saviour to the self-conceited pharisees, *Mat. 21. 31.*

4. A self-conceited Man is one that liveth the most secure in a state of sin and misery. And it shall come to pass, when he heareth the words of this curse, that he shall bless himself in his heart, saying, I shall have peace tho' I walk in the imagination of my heart, to add drunkenness to thirst, *Deut. 29. 19.*

5. A self-conceited Man is the hardest to be wrought upon, and convicted of the State and Condition he is in, of any Man; because he thinks himself righteous and holy enough, and good and sound enough: Thus it was with the Scribes and Pharisees, who had such high Thoughts of themselves, that they thought themselves to be the most holy Persons in the World. Mark what Christ saith to them, *John 9. 12. The whole need not a Physician, but they that are sick; I come not to call the Righteous, but Sinners to repentance.* So also it is said, *John 7. 24. Have any of the Rulers, or of the Pharisees believed on him?* Note, these were very hard to be convinced, and brought to own the Truth.

6. A Self-conceited Man is one that thinks that God is made up of nothing but of Mercy, and therefore he lives in his Sins, and pleaseth himself with this, that God is merciful, he still lying in the Ditch of Sin, and crying, God help, but never endeavoureth to come out; but tho' the Lord waiteth to be gracious, yet the Lord is a God of Judgment, *Isa. 30. 18. O this is the sad and miserable Condition of a self-conceited Man: This is that which keeps him from closing with Christ; this is that cursed Bar that bolts the Door of Sinners Hearts against Christ.*

The fourth Bar is earthly Mindedness.

1. An earthly-minded Man, is one that minds the Things of the World, more than he doth Jesus Christ; this was the Case of that young Man in the Gospel, which came to Christ, and asked him saying, *What good shall I do to inherit eternal Life?* Jesus bid him keep the Commandments; *He saith unto him, All these have I kept from my Youth up, what lack I yet?* Jesus saith unto him, *if thou wilt be perfect, sell that thou hast, and give to the Poor, and thou shalt have Treasure in Heaven:* But he being an earthly-minded Man, would not embrace the Counsel of Christ, but went away sorrowful; for he had great Possessions, *Mat. 19. 21, 22.*

2. An earthly-minded Man is one that will leave the Work of God to embrace the present World; this was Paul's complaint of Demas, *2 Tim. 4. 10. For Demas hath forsaken me, having loved this present World.* So also

In *Phil. 2. 21.* he saith, *That all seek their own, not the things that are Jesus Christ's.*

3. An earthly-minded Man is one that will preach false Doctrine, for the love of Money, and filthy Lucre's sake, *1 Tim. 7. 10.* *For the love of money is the root of all evil;* which while some have coveted after, they have erred From the Faith, *Tit. 1. 10, 11.* For there are many unruly and vain Talkers and Deceivers, which teach things they ought not, for filthy Lucre's sake, *2 Pet. 2. 15.* Which have forsaken the right Way, and are gone astray, follow the Way of *Balaam*, the Son of *Bofer*, who loved the wages of unrighteousness. O Beloved, I could wish that this were not too much practised in this our day. But alas! what shall I say? Such is the earthly-mindedness of many of the Priests, that I may say of them as the blessed Apostle *Paul* said of some of his days, *Phil. 3. 19.* *Whose end is Destruction, whose God is their Belly, and whose Glory is in their Shame, who mind earthly things.*

4. An earthly-minded Man is one that trusteth in his Riches, and not in God, *Prov. 11. 18.* *He that trusteth in his Riches shall fall,* *Psal. 49. 6.* *They that trust in their wealth, and boast themselves in the multitude of their Riches, none of them can by any means redeem his Brother, nor give to God a ransom for him; therefore, if riches do increase, set not thy Heart upon them,* *Psal. 62. 11.* The blessed Apostle *Paul* doth charge them that are rich in the World, that they trust not in uncertain Riches, but in the living God, *who giveth us all things richly, to enjoy,* *1 Tim. 6. 17.* Thus you may see, my Beloved, that whosoever trusteth in uncertain Riches more than in God, is an earthly-minded Man; it is that which bars Men out of the Kingdom of Heaven; they are the Words of Christ to his Disciples, *Mark 10. 24, 25.* *How hard is it for them that trust in Riches, to enter into the Kingdom of God? It's easier for a Camel to go through the Eye of a Needle, than for a rich Man to enter into the Kingdom of God.* O Beloved, it is a Snare, it is Idolatry, *Colosians 3. 5.* *And Covetousness, which is Idolatry, is the Root of all Evil,* *1 Tim. 6. 10.* *For the Love of Money is the Root of all Evil.* Thus earthly-mindedness, or

covetousness, is another great Sin that keeps Souls from going to Christ for Life and Salvation; and they all with one consent began to make an Excuse. The first said unto him, I have bought a piece of Ground, and I must needs go and see it, I pray thee have me excused. And another said, I have bought five yoke of Oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a Wife, and therefore I cannot come, Luke 14. 18, 19, 20. The fifth Bar is Prejudice, which bars Christ out of the Heart, wicked and sinful Men have a great Prejudice against Christ; that is, against these three things of Christ.

1. They have a Prejudice against his Doctrine or Worship. Many therefore of his Disciples, when they heard this, said, This is an hard Saying, who can bear it? From that time many of his Disciples went back, and walked no more with him, John 6. 60, 66. And they questioned among themselves, saying, what thing is this? what new Doctrine is this? Mat. 11. 11. Sinners have a great Prejudice against the Doctrine and Worship of Christ, they think it too pure, too spiritual, and too powerful for them to bear.

2. They have a great prejudice against the Ministers (or Ambassadors) of Christ: They say of them, as Abab did to Micajah, I hate him, for he never prophesies good of me, 1 Kings 22. 8. So in 1 Kings 18. 17. Abab said unto Elijah, Art thou he that troublest Israel? So Jeremiah complains of this Saying, I am in derision daily, every one mocketh me, because the Word of the Lord was made a reproach unto me, and a derision daily, Jer. 28. 7, 8. So in Acts 24. 5. it is said of Paul, For we have found this Man a pestilent Fellow, and a mover of Sedition among all the Jews throughout all the World, and a ring-leader of the Sect of the Nazarens; and this according to the Words of our blessed Lord, Mat. 10. 22. And ye shall be hated of all Men for my Name-sake.

2. Sinners have a great Prejudice against the Members of Christ; and that for four Reasons.

1. Because they are poor, Luke 11. 22, 23. 1 Cor. 26. to 30. 1 Cor. 1. 2 Or despise ye the Church of God, and shame them that are poor.

2. Because they are but few, *Luke 12, 32. Mat. 7. 14. Deut. 7. 7.* For ye are the fewest of all People, *Rev 3, 4.* Thou hast a few Names in *Sardis*, which have not defiled their Garments.

3. Because they are unlearn'd in the Account of Men; this is said of Christ, *Job. 17. 15* How knoweth this man letters, having never learn'd? Also of *Peter* and *John* it is said, *Acts 4. 13.* And when they perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had been with *Jesus*. Are ye also deceived? have any of the Rulers or of the Pharisees believed on him? But this People, who knoweth not the Law, are cursed, *Jobn 7. 47, 48.*

4. Because they will not conform to humane inventions: See *2 Chron. 11. 13, 14.* And the Priests and the *Levites*, that were in all *Israel*, resorted to *Reboam* out of their Coast; for they left their Subburbs and their Possessions, and came to *Judah* and *Jerusalem*; for *Jeroboam* and his Sons had cast them off from executing the Priest's Office before the Lord; and after them, out of all the Tribes of *Israel*, such as set their hearts to seek the Lord God of *Israel*, came to *Jerusalem* to sacrifice to the Lord God of their Fathers, *v. 16.* See *Dan. 3. 18* Be known unto thee, O King, that we will not serve thy God, nor worship the golden Image that thou hast set up. Also *Mat. 15. 2.* Why do thy disciples transgress the Tradition of the Elders, for they wash not their hands when they eat bread? But *Jesus* said unto them, why do ye also transgress the Commandment of God by your Tradition? See also *Acts 5. 28, 29.* Did not we straitly command you, that you should teach no more in his name? And behold, you have filled *Jerusalem* with your doctrine, and intended to bring this Man's blood upon us: Then *Peter* and the other Apostles answered and said, we ought to obey God rather than man, See *Cor. 2. 21, 22.* Touch not, taste not handle not, which all are to perish with by using after the commandments and doctrines of men. O my dear Brethren, this cursed sin of prejudice is that which keeps sinners from receiving the truth in the love of it; and a bar which bolts Christ out of the heart.

The sixth bar is hardness of heart, which bolts the hearts of sinners against Christ; and they are hardened.

1. Against

1. Against God, *Job 9. 4. Who hath hardened himself against him, and prospered?*

2. Their Hearts are hardened against his Mercy, that it doth not draw them, *Rom. 2. 4, 5.* Or despisest thou the riches of his Goodness and Forbearance, and Long-suffering, not knowing that the Goodness of God leadeth thee to Repentance? But after thy hardness and impenitent Heart, treasurest up unto thyself Wrath against the Day of Wrath, and Revelation of the righteous Judgment of God.

3. Their Hearts are hardened against his Judgments, that they do not tremble at them, as it is said, *Exod. 8. 32. And Pharaoh hardened his Heart at this time also, neither would he let the People go.* And it is also said, *Jer. 5. Fear ye not, saith the Lord, and will ye not tremble at my Presence.*

4. Their Hearts are hardened, against his Word, that it doth not reform them, *Prov. 29. 1. He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy; seeing thou hatest instruction, and castest my word behind thee, Psal. 50. See in Jer. 44. 16. As for the word which thou hast spoken to us in the name of the Lord, we will not hearken to thee, but we will certainly do whatsoever cometh out of our own mouth.*

5. Their Hearts are hardened against the Spirit of God, that it doth not melt them, *Gen. 3. 6. My spirit shall not always strive with Man.* As Stephen said to the Jews, *Acts 7. 51. Ye stiff-necked and uncircumcised in Heart and Ears, ye do always resist the Holy Ghost; as your Fathers did, so do ye.*

6. Their Hearts are hardened against all the Means of Grace, or precious Invitations from the People of God; But they refused to hearken, and pulled away the Shoulder, and stopped the Ear; and made the Heart like an Adamant stone, lest they should hear the Law, and the Words which the Lord of Hosts sent to them by his Spirit in the same Prophets, *Zeck. 7. 11, 12. They are like the deaf Adder, that stoppeth his Ear, which will not hearken to the Voice of the Charmer, charming never so wisely, Psalm 54. 4, 5. O dear Friends, this is another Bar which bolts Christ out of the Hearts*

of poor Sinners; thus, Beloved, I have shewed you what the Bars are that bolt the Door of our Hearts against Christ, that we do not hear his voice, and open the door.

2. The second thing which is here to be explained, is, What the Voice is which Sinners are to hear. It is the Voice of Christ, he is speaking to poor Sinners to open the Door of their Hearts, that he may come in and sup with them. There are two sorts of Voices by which Christ speaketh to the Soul; inward Voices and outward Voices.

1. Inward voices. 1. The voices of conscience. The Lord Jesus speaks to Sinners by their Consciences. It is said of the Jews, *Joh. 8. 9.* They were convicted by their own consciences; so Paul saith, *Rom. 9. 1.* *My conscience beareth me witness;* and of the Gentiles, Paul saith, *Rom. 2. 15.* That they did by Nature the things contained in the law, their conscience also bearing them witnesses; and as Paul saith, *2 Cor. 1. 12.* *Our rejoicing is this, the testimony of a good Conscience.* O Friends, God preached to you many times by your consciences, which speaketh to you secretly and powerfully, condemning and reproving you for your Iniquities. O therefore hear the voice of conscience, for it's the voice of Christ; hear, I say, and hearken to it, and let Christ in, that he may sup with you.

2. Christ speaks to us by the voice of his spirit, as he did to the old world, *Gen. 6. 3.* *My spirit shall not always strive with man;* and as he did to the Jews, *Acts 7. 51.* *Ye do always resist the Holy Ghost, as your fathers did, so did ye.* So in *Joh. 16. 8.* Christ tells us, *That the Spirit should convince the World of Sin, of Righteousness, and of Judgment.* O the ever-blessed God speaks to the world by his blessed spirit, striving with them, convincing them, and reproving them for their Iniquities, that their Souls may believe in him, and live with him to all Eternity.

2. There are outward voices by which Christ speaks to sinners.

1. By the Voice of his Word, which is the preaching of the Gospel, that is, the Word of Reconciliation, O Sinner, when thou hearest the Word read, thou hearest the Voice of Christ, *Col. 1. 5.* *Whereof you heard before in the word of the truth of the gospel;* as Christ saith, *Joh. 5. 9.* *Search the scriptures, for they are they that testify of me,*

me, The voice of the Scriptures is the voice of Christ; and as Christ speaks to us by them here, so will he judge us by them hereafter, *Rom. 2. 16. God will judge the Secrets of Men by Christ Jesus, according to my gospel, Joh. 12. 48. Where Christ saith, The word that I have spoken, the same shall judge him in the last day.*

2. Christ speaks to Sinners by the Voice of h's Rod, by Afflictions, and Tribulations, and Judgments, *Micah 6. 9. The Lord's Voice crieth unto the City, and the Man of Wisdom shall see thy Name; bear ye the Rod, and who hath appointed it.*

3. Christ speaks to Sinners by the Voice of Servants, as in *Isa. 50. 10. Who is there among you that feareth the Lord, that obeyeth the Voice of his Servants? So in 2 Cor. 5. 20. Now then, we are Ambassadors for Christ, as tho' God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God. So in Matthew 18. He that heareth you, heareth me. O Sinners, Christ speaks to you by the Voice of his Servants, by his Ministers and Members, who beseech you, and intreat you, to be reconciled, that you may have Peace with God, through Jesus Christ. Having thus briefly shewed you what the Voices are:*

3. I shall in the third place come to shew you what the Door is that Christ stands and knocks at, which Sinners are to open, and let him in.

1. The first Door which Sinners should open unto Christ, is the Door of their Thoughts. I say, we must open the door of our Thoughts to him, that God may be in our Thoughts, and Christ in our Thoughts, and the Spirit of Life and Power in our Thoughts, and eternity in our Thoughts, Heaven and Judgment in our Thoughts. *Keep this for ever in the Imagination of the Thoughts of the Heart, 1 Chron. 29. 18. How precious also are thy Thoughts unto me, O God? how great is the Sum of them? Psal. 139. 17. In the Multitude of my Thoughts within me, thy Comforts delight my Soul, Psal. 94. 19. O this is the first door of our Hearts, which Believers open to their Beloved Lord.*

2. The second is the door of consideration which sinners should open to Christ. *O that they were wise, and understood*

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understood this, that they would consider their latter end, Deut. 32. 29. The Ox knoweth his Owner, and the Ass his Master's Crib, but Israel doth not know; my People doth not consider, Isa. 3. 1. The Tabret, and Pipe, and Harp, and Wine, are in their Feast, but they regard not the Work of the Lord, neither consider the Operation of his Hands, Isa. 5. 12. But now those that have opened this door to Christ, they consider their Ways. The upright considereth his Ways, Prov. 21. 29. and the wondrous Works of God, Job 37. 14. and what great things God hath done for him, 1 Sam. 12. 24. Therefore thus saith the Lord of Hosts, consider your Ways, Hag. 1. 5. And this is the second Door of the Heart.

3. The third door is the door of Affection, which Sinners should open to Christ. Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, Deut. 6. 4. If any Man love not the Lord Jesus, let him be Anathema, Maranatha, 1 Cor. 16. Grace be with all them that love our Lord Jesus Christ in Truth and Sincerity, Eph. 6. 24. Set your Affections on things above, and not on things beneath, Col. 3. This door of Love and Affection must be opened to Christ, that he may come into your Heart, and be your nearest and dearest, your Joy and Delight, that you may have Reconciliation with the Father, Union with the Son, and Communion with the Holy Ghost; and this is the third Door of the Heart.

The 4th is the Door of Desire, which must be opened to Christ, or else he cannot come into our Hearts, and sup with us. O Sinners, you must desire Christ vehemently, and say, as the Church doth, in the last of Canticles, ult. Make haste, my Beloved, and be thou like to a Roe, or a young Hart upon the Mountains of Spices. So in Revelat. 2. 20. Even so come, Lord Jesus, come quickly. So with the Psalmist, Psal. 73. 24. Whom have I in Heaven but thee, and there is none upon Earth to be desired besides thee. And with the Church, Isa. 16. With my Soul have I desired thee in the Night; yea, with my Spirit within me will I seek thee early, for the desire of my Soul is to thy Name, and to the remembrance of thee. So Paul, I desire to know nothing among you save Jesus Christ, and him crucified, 1 Cor. 2. 2. This is the fourth Door of the heart,

heart, which you must open to Christ, without which there is no supping with Christ, nor Christ with you.

5. The fifth is the Door of Estimation, which Sinners must open to Christ; that is, to prize him, and to value him as more precious than all other things besides. So to Believers, *1 Pet. 2. 7.* *Unto you therefore which believe, he is precious;* and with Paul, *to count all things but Dung and Dirt to gain him;* and also with Moses *to esteem the reproach of Christ, greater riches than the treasure of Egypt,* Heb. 11. 25. O those blessed Souls that have opened this door to Christ, he is to them all lovely, the chiefest amongst ten thousands; yea, he is better than rubies; and all things thou canst desire, are not to be compared to him, *Prov. 3. 15.* So it must be with you poor Souls; you must look upon Christ as most lovely, most precious, most desirable, and most glorious; thus he is to the Father, to the holy Angels, and to the Saints; and this is the fifth Door of the Heart.

6. The sixth is the Door of a good Conversation, which Sinners as well as Saints must open to Christ. For our conversation is in heaven, from whence also we look for a Saviour, the Lord Jesus, *Phil. 3. 20.* For the Grace of God that bringeth Salvation, hath appeared to all Men, and teacheth us, that denying Ungodliness and worldly Lusts, we should live soberly and godly, and righteously in this present world, *Tim. 3. 1.* Seeing then that these things shall be dissolved, what manner of Persons ought you to be in all holy Conversation and Godliness, *2 Pet. 3. 11.* Only let your Conversation be as becometh the Gospel of Christ, *Phil. 1. 29.* And to him that ordereth his Conversation aright, will I shew the Salvation of God. This is the sixth Door of the Heart, to wit, a good Conversation; this also must be opened to Christ, that he may come in, and sup with us, and we with him, that our Souls may have fellowship and communion with him. And thus I have briefly shewed you, Beloved, what the Doors are that must be opened to Christ. Now having done with the Explanation, I come to the Application of the Point; and as I have opened to you, that you might see it, and prov'd it to you, that you might be-
lieve

ieve it, I shall now apply it, that you may receive it. Is it so Beloved, that the Hearts of Sinners are thus barr'd and bolted against the Lord Jesus?

Use 1. First, by way of Information: This may be of use to inform us of the *sad and miserable* Condition of all unconverted Persons; they are wretched and miserable, and poor, and blind, and naked, they are without Christ, being Aliens from the Common-wealth of *Israel*, and Strangers to the Covenant of Promise, having no Hope, and without God in the World, *Eph. 2. 12.* O Sinners, this is your Condition, who are graceless and christless Persons; and though this be sad, yet this is not all; for your hearts are barr'd and bolted against the Lord of Life and Glory. O thou that hearest or readeest this, how canst thou but tremble to think that thy Heart should be thus barr'd and bolted against Jesus Christ, with ignorance and unbelief, self-conceitedness, earthly mindedness, prejudice and hardness of Heart; and yet all this open to Sin and Satan, and to the World, which are cruel Enemies to thy Soul! That I may hasten you out of this Condition, if it be the Will of God, (as the Angel did Lot out of Sodom, *Gen. 19.*) I shall turn my Discourse into an Exhortation.

Use 2. And first of all, let me exhort you, whose Hearts are thus barr'd and bolted against Jesus Christ, to hear his Voice, and open the Door.

1. To hear his Voice: O Sinners, *Christ* speaks to you by your Consciences, by his Spirit, by his Rod. and by his Servants: O you Men and Women of this City, God hath spok'd to you by all these Voices, but you have turn'd the deaf ear to Christ: *The Voice of the Lord crieth to the City (and the Man of Wisdom shall see thy Name) hear ye the Rod, and who hath appointed it, Mich. 9. 9.* O London, London, God speaks to thee by his Judgments, and because thou would'st not hear the Voice of his Word, he hath made thee to feel the Voice of his Rod. O great City! How hath the Plague broke upon thee, because of thy Abominations? *Thus they provoked him to anger with their inventions, and the Plague broke in upon them, Ps. 126. 29.* O you of this City: How is the Wrath of the Lord kindled against you, that such Multitudes of thou-

thousands are fallen without thy Border by the no-
 some Pestilence of God's immediate Sword. O London !
 how are thy Streets thinned, thy Widows increased, and
 thy Burying-places fill'd, thy Inhabitants fled, and
 Trade decay'd ? O therefore lay to heart, you that are
 yet alive, all these things, and turn from your wicked
 Ways, that the Cry of your Prayers may out-cry the
 Cry of your Sins, and be like the City of Nineve, who
 believed God, and gave credit to Jonas, who humbled
 themselves and fasted, and cried mightily to the Lord.
 O let not Heathens outstrip Christians ; did Nineve re-
 pent and turn from their wicked Ways, and shall not
 London ! May be, my Brethren, that all is well now,
 and that God is friends with you, because the Sickness
 decreaseth and abateth, I say, blessed be God for it,
 be not deceived, God is not mocked. To whomsoever
 God bestows great Mercies, if they abound in
 great Wickedness, he will inflict great Punishments
 upon them. Alas ! Beloved, do your Sins decrease, and
 doth that abate ? Is here a turning from Sin, and a
 turning to God ? Is there a Reformation and Amend-
 ment of Life among you ? If this be so, then you may
 hope that God hath done something you ;— *If my People,*
which are called by my Name, shall humble themselves, and
pray, and seek my Face, and turn from their wicked Ways,
then will I forgive their Sins, and heal their Land,
 2 Chron. 7. 14. But if you remain still as prophane
 as before, as superstitious as before, as carnal as be-
 fore, as luke-warm as before, as hard-hearted and
 cruel as before, as proud and vain as before ; I say, if
 it be thus with you, God hath not yet done with
 London, but hath other Judgments to pour out up-
 on you, though he cause this to cease. Do but
 see how God dealt with the Jews in this Case :
 Amos 4. 6. *I have given you cleanness of Teeth in all*
your Cities, and want of Bread in all your Palaces ; yet have
not yet returned unto me, saith the Lord. I have also with-
holden the Rain from you, yet have ye not returned unto me,
saith the Lord. I have smitten you with Blasting and Mil-
dew, yet have not ye returned unto me, saith the Lord. I
have sent among you the pestilence, after the manner of Egypt,

your young man have I slain with a sword, and have taken away your horses, and have made the stink of your camels to come up your nostrils: yet have you not returned unto me, saith the Lord. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning; yet have ye not turned unto me, saith the Lord. Therefore thus will I do unto thee, O Israel; and because I will do this unto thee prepare to meet thy God, O Israel. Therefore, my Brethren, for God's sake, for Christ's sake, hear Christ's Voice, that you may be prosperous on Earth, and glorious in Heaven.

2. Let me exhort you, and O that I could prevail with you to persuade you of this City to three things.

1. That you would thoroughly turn from your evil Ways, and amend your Doings, that God may repent him of the Evil which otherways he may bring upon you. O see what the Lord saith, Jer. 26. 35. If so be they will hearken, and turn every Man from his evil way, that I may repent me of the Evil that I purpose to do unto them, because of their Doings; see v. 13. Therefore now amend your ways and your doings, and obey the Voice of the Lord your God, and the Lord will repent him of the Evil that he hath purposed against you. Also mark what the Lord speaketh by the Prophecy Jer. 7. 3. Thus saith the Lord of Hosts, the God of Israel, amend your Ways and your Doings, and I will cause you to dwell in this place, v. 5. If you thoroughly amend your ways and your doing, O Beloved, the Lord our God is willing to heal, willing to hear, and willing to forgive. Great Cities are places which are usually guilty of great Sins, great Provocations, and great Abominations, and for this cause God hath destroyed and overthrown many Cities, as the Cities of Sodom and Gomorrah; Gen. 19. 24. Then the Lord rained upon Sodom and Gomorrah fire and brimstone from the Lord out of heaven; also Admah and Zeboim, Hos. 11. 8. How shall I make thee as Admah, and let thee as Zeboim? So Jerusalem and other Cities were destroyed by God for their sin and wickedness, 2 Chron. 23. 19. Jer. 32. 13, 14. Now see what the Apostol Peter saith of this, 2 Pet. 2. 12. And turning the Cities of Sodom and Gomorrah into Ashes, equi-

demned them with an overbrow, making them an example unto those that should after live ungodly. O London, repent that it may not be so with thee. O ye People, rent your Hearts, and not your Garments, and turn to the Lord, who is willing to receive you, that so his Judgments may be diverted, your former Mercies restored, and his Blessings poured down upon you.

2. That you would dearly love, and highly prize all those precious Saints, and Servants of the most high God, which are amongst you. These are they of whom the World is not worthy, *Heb. 11. 21.* God prizes these as his Jewels and Treasures, *Mal. 3. Exod. 7.* God calls them the dearly beloved of his Soul, *Jer. 12.* They are a chosen Generation, a royal Priesthood, an holy Nation, a peculiar People, *1 Pet. 2. 9.* O therefore he suffereth no Man to do them wrong; yea, he reproveth Kings for their sakes, *Psal. 105. 14.* O Beloved, Nations and Cities, and Kings, are blessed for their sakes. See *Gen. 12. 2.* *And thou shalt be a Blessing; I will bless them that bless thee, and curse them that curse thee.* O London, in this thou art happy, yea, more happy than any one City upon the Face of the Earth, (that I know, or heard of) because thou hast within thy Borders more more Righteousness, more Saints, more true Believers, who are still sighing and mourning for thy Sin, praying for thy Peace, and seeking and desiring thy eternal Good.

3. And Lastly, Let me exhort you to open the Door and let Christ into your Thoughts, into your Minds, into your Affections, into your Desires, into your Estimations, and into your Conversations. O Beloved, keep Christ out no longer, but let him into your Hearts and Souls, that he may make you rich, rich in Faith, rich in Knowledge, rich in Assurance, rich in Privileges, rich in Experience, and rich in good Works. O therefore, let not the Sin be let in, and Christ shut out! O let Jesus Christ into your Hearts, for if you shut the door against Christ, he will shut the door against you. First, The Door of Mercy. Secondly, The Door of Acceptance. Thirdly, The Door of Salvation.

1. The door of mercy will be shut against you, such whom Christ calls to, and will not hear, they shall call, but Christ will not hear, Prov. 1. 24. *Because I have asked, and ye have refused, I have stretched out my hand, and no Man regarded, v. 18. Then shall they call upon me, but I will not answer; They shall seek me early, but they shall not find me; mine Eye shall not spare, neither will I have pity: And though they cry in mine Ears with a loud voice, yet will not I hear them, Ezek. 8. 18. Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape, and tho' they shall cry unto me, I will not hearken unto them, Jer. 11. 11. Because they have behaved themselves ill in all their doings, Mch. 3. 4.* Thus, my Beloved, you see how the door of God's mercy will be shut against you, if you shut the door of your hearts against Christ.

2. The door of acceptance will be shut against you, if you shut the door of your hearts against Christ: Thus saith the Lord unto this People, *Thus have they loved to wander, therefore the Lord doth not accept them: When they fast, I will not hear their cry, and when they offer burnt-offerings and oblations, I will not accept them, Jer. 40. 10. For what purpose cometh there to me incense from Sheba, and sweet cane from a far Country? Your burnt-offerings are not acceptable, nor your sacrifices sweet unto me, Jer. 29. I hate, I despise your feast days, and I will not smell in your solemn assemblies; and tho' ye offer me offerings, I will not accept them, Amos 5. 21, 22. O, Beloved, those that will not accept of Christ, shall not be accepted in Christ; Who hath made us accepted in the Beloved, Ephes. 1. 6.*

3. The Door of Salvation will be shut against you, if you shut the Door of your hearts against Christ. He that made you, will not save you; and He that formed you will shew you no favour; but as you have refused to open the door of your hearts to your Saviour, so he will refuse to own you as his people; and to open the door of Salvation for you: See the words of our blessed Lord himself, Luke 13. 15. *When once the Master of the house is risen up, and hath shut to the door, and ye begin, he stand without, and to knock at the door, saying, Lord, Lord,*

open to us, and he shall answer and say unto you, I know you not whence you are, depart from me all ye workers of iniquity. Then shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the Prophets in the Kingdom of God, and ye your selves thrust out. Consider what hath been said, and the Lord give you understanding in all things.

The End of the First Sermon.

The Great Day of his Wrath.

Rev. 6. 17. *For the great Day of his Wrath is come, and who shall be able to stand?*

EVERY Man's thoughts run now like Nebuchadnezzar's with a Desire to know what shall come to pass hereafter, or what things time will bring forth, Dan. 2. 29. There is nothing in the Womb of Time, but what was first in the Womb of God.

Now this Book of the Revelations shews us these three Things. The State and Condition of the true Church of Christ upon Earth, under the Power and Reign of Antichrist. 2. The rise, the reign, and rage of Antichrist in the World. 3. The quiet, blessed, and glorious State and Condition of the true Church here below, after the ruin and downfall of Antichrist, 2 Thess. 2. 8. Whom the Lord shall destroy with the Brightness of his coming. This is decreed in Heaven, and declared on Earth.

This Chapter out of which my Text is taken, shews us three Things.

1. You may see what God's dreadful judgments are, by which he cuts off and destroys the Inhabitants of the Earth, for their Sin and Wickedness; they are likened (or compared) to Horses, as you may see from v. 4. to v. 8. Here you have a red Horse, the Sword; a black Horse, the Famine; a pale Horse, the Pestilence or Plague which leads to Death.

Horses

Horses are Creatures which run too and fro, and so do God's Judgments from House to House, from Street to Street, from City to City, from Town to Town, and from one Parish to another: *And the Lord said, Go ye after him through the City, and smite: Let not your Eye spare, neither have ye pity,* Ezek. 9. 5. So Jer. 5. 1, 2, 3, 4, 5, 6.

Horses are Creatures which are very swift in their Motion, they run many Miles in a little time; and therefore Men ride them post. God's Judgments are also very swift, they do much Execution in a little time. *So the Lord sent a Pestilence upon Israel, from the morning even to the time appointed; and there died of the people, from Dan even unto Bersheba, seventy thousand men,* 2 Sam. 24. 15. 2 Chron. 2. 21. You may see also a Proof of this by what God hath done to London, when there fell of the People above a thousand a day.

2. You may see here, where all the holy Martyrs and Witnesses of Jesus Christ are, who have been slain for the Word of God, and for the Testimony of Jesus; they are under the Altar, v. 6. that is, under the glorious Protection of Christ in Heaven. *They are before the Throne of God, serving him day and night, and the Lamplights them to the living Fountain, and God wipes away all Tears from their Eyes,* Rev. 15. 16, 17.

3. You may see also the cause for which these blessed Souls were slain, for the Word of God, and for the Testimony of Jesus Christ, v. 9.

4. Here you may see, that all the Saints precious Blood which hath been spilt from time to time, by the Whore of Babylon, viz. by cruel and blood-thirsty Men, crieth aloud day and night to God for Vengeance upon Babylon, v. 10.

5. You have here the Answer of God, in relation to the Saint's Cry: *And it was said unto them, that they should rest yet for a little while, until their Fellow-servants also, and their Brethren, that should be killed as they were, should be fulfilled,* ver. 11.

6. You may here see what dreadful and terrible things followed upon the opening of the sixth Seal, ver. 11.

And lo there was an Earthquake; and the Sun became as black as Sackcloth of Hair, and the moon as Blood, and the Stars of Heaven fell upon the Earth; and the Heavens departed as a scrowl, when it was rolled together, and every Mountain and Island was moved out of its place. These are the visible Judgments of God, which are to come upon the antichristian Crew.

7. And lastly, this chapter shews us, what will be the condition of those Men at that day, who are sound enemies to God and his people, v. 15. And the Kings of the earth, and the great Men, and the rich Men, and the chief captains, and the mighty men, and every bondman and freeman hid themselves in the Dens, and in the Rocks of the Mountains. And said to the Mountains and Rocks, *fall on us, and hide us from the Face of him that sitteth upon the Throne, and from the Wrath of the Lamb.*

Now, this brings me to the words of my Text, which shews us the reason of this great out-cry, *For the great day of his wrath is come, and who shall be able to stand?* The Words of my Text contains two Things: A Reason, and a Question.

1. The former Part of the Ground, or Reason of this Out-cry made here by the Kings, and great Men of the Earth, together with every Bondman and Freeman, *For the great Day of his Wrath is come.* The latter Part is a Question proposed about standing at that Day, *And who shall be able to stand?* The point of Doctrine which I shall lay down from these Words is this;

DoB. That the greatest Part of Men and Women will not be able to stand in the great Day of God's Wrath. In the handling of this Point, I shall shew you four Things. 1. That there are some Days greater than other. 2. The Nature and Property of this great Day. 3. Who they are that will not be able to stand in the Day of God's Wrath. 4. The Use and Application.

In the first Place I shall shew you, B loved, That there are some great Days spoken of in the Scripture. First see, *Jer. 30. 7.* Alas, for that day is great, so that none is like it; it is even the day of *Jacob's* troubles, but he shall be saved out of it. The second great Day you have in *Hos. 1. 4.* *Then shall the Children of Ju-*

dab, and the children of Israel be gathered together, and appoint themselves one Head, and they shall come out of the Land; for great shall be the Day of Fezreel. The third great day you have in Joel. 2. The Sun shall be turned into Darkness, and the Moon into Blood, before the great and terrible day of the Lord come. The fourth great day you have in Mal. 4. 5. Behold, I will send you *Elijah* the Prophet, before the coming of the great and dreadful day of the Lord. The fifth great day is this in my Text, For the great day of his Wrath is come, and who shall be able to stand? The sixth great day is in Rev. 16. 10. For they are the spirits of Devils working Miracles, which go forth unto the Kings of the Earth, and of the whole World, to gather them to the Battel of that great day of God Almighty. The seventh and last day, you have in the Epistle of Jude v. 6. And the Angels that kept not their first State, but left their own Habitation, he hath reserved in everlasting Chains, under Darkness, unto the Judgment of the great Day. Thus, Beloved, you see that there are some Days greater than other, which the Scriptures calls great days, because of the greatness of the Work which God doth, and will do in those days.

2. I shall shew you the nature and property of the great day, which is called the great day of God's wrath. O my Brethren, this will be a very dreadful and terrible day to the wicked, who call evil good, and good evil; who put darkness for light, and light for darkness: and put far from them the evil day, which is hastening upon them. This Day will be Astonishment to the wicked, *Deut. 28*. The Lord shall smite them with madness and blindness, and astonishment of heart. O it will be with the wicked as it was with *Nebuchadnezzar*, who was astonish'd to behold the Works and Wonders which the Lord wrought for the Deliverance of his Servants. Thus *Nebuchadnezzar* the King was astonish'd, and rose up in haste, and said to his Counsellors, did we not cast 3 Men bound in the midst of the fire? And they answer'd and said to the King, true O King. He answer'd and said, Lo I see 4 men loose, walking in the

*mid of the fire, and they have no hurt, and the form of the an-
is like the son of God. O Sinners, see here how the proud
Nebuchadnezzar was astonish'd at the beholding this Sight.*

1. To see fire, whose nature is to burn and consume, to have no Power to seize upon the Bodies of these Men, fire is ore of the cruell creatures; it is a merciless creature, and therefore the torments of hell are set forth by fire, *Mat. 25. 41. Go ye cursed into everlasting fire, prepared for the devil and his angels.* 2. The second thing that did astonish Nebuchadnezzar, was to see the servants of the Lord walk in the fiery furnace; *Did not we cast three men bound into the midst of the fire? Lo, I see four men loose walking in the midst of the Flame.* These were cast bound, but now they are loose. Now that the Fire should have Power on their Bands, and not on their Bodies! O this caused Astonishment in Nebuchadnezzar. 3. The third thing that did astonish him, was to see their number not decreased, but increased; *Did not we cast three men bound into the fire? and lo, I see four men walking in the midst of the fire, and the Form of the fourth is like unto the Son of God.* And this did astonish this great King. Now as it was with Nebuchadnezzar here, so it will be with the Wicked in this great day. O you that now speak proudly, look highly, and walk contentiously, it will astonish you to see God's Judgments pouring down upon you, and his Wrath wax hot against you, till there be no Remedy. O do but see that Text, *Jer. 51. 37. And Babylon shall become heaps, a dwelling-place for dragons, and astonishment, and an hissing, without an inhabitant.* Thus it will be with the ungodly at that day.

2. It will be a day of terror to those that know not God, and that obey not the gospel of Christ, the terror of God will fall upon such, as it was upon those Cities, *Gen. 35. 5. O ye graceless Persons that now fear not God, nor tremble at his Word, he will make you then tremble, as he did Belshazzar, when he beheld the handwriting, Dan. 5. 6. Then the king's countenance was changed, and his thoughts troubled him, so that the Joins of his Loins were loosed, and his Knees smote one against another.* O you Drunkards and Swearers, you that despise Reproof,

and

and b^ute *Instruction*, and set at naught all *God's Counsel*: Know this, that the day of *God's wrath* will be a day of *Terror* to you, which will make your *Hearts* to sink within you, your *Countenance* to change, your *Joynts* to be loosed, and your *Ears* to tingle, when the *Terrors* of the *Almighty* set themselves in array against you. Therefore saith the *Apostle*, 2 *Cor.* 5. 11. *Knowing therefore the Terror of the Lord, we persuade Men.*

3. This day of *God's Wrath* will be a day of *Distress* to the wicked. *When your fear shall come as desolation, and your destruction as a whirl-wind; when distress and anguish come upon you, Prov. 1. 27.* So that in *Zeph. 1. 15.* *That day is a day of Wrath, and a day of Trouble and Distress, a day of Wastings and Desolation, a day of Darkness and Gloominess, a day of Clouds and thick darkness. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord, and their Blood shall be poured out as dust, and their flesh as the dung; neither their silver, nor their gold, shall be able to deliver them in the day of the Lord's wrath. O the distress that ungodly Persons will be in at that day, which will make them cry unto the rocks and mountains to fall on them, and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb. The God of Heaven will bring distress upon all sorts of Men which shall be found ungodly, nor their Honour shall not deliver them, nor their Gold deliver them, nor their Silver deliver them, nor the Greatness of their Multitudes deliver them, but Distress will come upon them as it did upon Saul, 1 Sam. 28. 15. And Saul answered, I am sore in Distress, the Philistines make war against me, and God is departed from me, and answered me neither by Prophets nor by Dreams. See Luke 21. 22. And there shall be great Distress in the Land, and Wrath upon this People. Can you hear this, and not tremble at it, O ye that are prophane?*

4. This day of *God's Wrath* will be a day of great contempt to the ungodly, the Lord of Hosts hath proposed it, to stain the Pride of all Glory, and to bring into contempt all the honourable of the Earth, *Isa. 23. 9.* *O the Enemies of the Lord, and such as oppose his Truth,*

126 *The Great Day of his Wrath.*

Will he then hiss at. O do but see that place, *Fer. 51.* and *Babylon shall become Heaps. a Dwelling-place for Dragons, an Astonishment and Hissing without an Inhabitant.* The Lord will pour Contempt upon all Souls of Men, who have sided with the Whore of *Babylon*, viz. the profane Antichristian State of the World, and drank of her Cup, they will not know whither to go, nor where to hide their Heads, but every one will hiss at them, and have them in derision, saying, These are they who said it is in vain to serve the Lord; and what profit is there in the keeping of his Ordinances, and in going mournfully before the Lord of Hosts, who counted Saints fools, and Godliness to be madness; therefore will they be contemptible before the Lord, Angels, and good Men. O think of this, you that speak proudly and blasphemously against God and his People, and know assuredly, that God will speak to you in Wrath, and vex you in his sore displeasure; He that sitteth in the Heavens shall laugh, the Lord shall have you in derision, *Psal. 2. 3.*

5. This day of God's Wrath will be a day of great destruction. *Have you not asked them that go by that way, and do ye not know their tokens, that the wicked is reserved to the Day of Destruction; they shall be brought forth to the Day of Wrath, Job 21. 29, 30.* In this day the Lord will destroy both evil Persons and evil Things. Men and their Idols, Men and their Inventions; every Plant which is not of God's planting shall be pluckt up, and the Lord alone shall be exalted in that day, and the Idols he shall utterly abolish. In that day a Man shall cast away his Idols of Silver and Gold, which they have made each one for himself, to worship to the Moles and Bars, to go into the Clefts of the Rocks, and to the Tops of the cragged Rocks for fear of the Lord, and for the Glory of his Majesty, when he ariseth to shake terribly the Earth, *Isa. 2. 18.* All false Ways, false Worship and Doctrine, shall fall in that day. This will be a reaping day; God will empty the Earth, as the Prophet *Isaiab* speaks, *ch. 24.* Behold the Lord maketh the Earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the Inhabitants thereof, and it shall be as

with the People, so with the Priest; as with the Servant, so with the Master; as with the Maid, so with the Mistress; as with the Buyer, so with the Seller; as with the Lender, so with the Borrower; as with the taker of Usury, so with the giver of Usury to them; the Land shall be utterly emptied; and utterly spoiled, for the Lord hath spoken this Word. See Joel 3. 13. Put ye in the Sickle for the Harvest is ripe, come ge ye down, for the Press is full, the Fats overflow, for the Wickedness is great. Multitudes, Multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. So in Rev. 14. The Angels are appointed to reap down the Earth. O let every one that hears or reads these Sayings; hear and fear, and tremble at them, for this will be a day of great Destruction to the wicked and ungodly.

6. And lastly, This will be a day of great Wrath, as it is said in the Words of my Text; For the great day of his Wrath is come; but who may abide the day of his coming? and who shall stand when he appeareth? For he is like a Refiner's fire. O Beloved, this is not the day of Man's Wrath; Men have had their day of reigning, raging and lording it over God's People, but that's over and gone, and now God's day is come, and this is the day of his Wrath; and woe to the Earth, and woe to the Sea, and woe to all the Workers of Iniquity, for the hour of their Judgment is come. O Beloved, God's Wrath will be very terrible to the wicked.

1. It will tear them in pieces like a Lion. Lo, I will be unto Ephraim as a Lion, and as a young Lion to the House of Judah. I, even, I will tear, and go away, I will take away, and none shall rescue him, Hos. 11. So John 16. The Lord teareth me in his Wrath, Psal. 50. Now consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver.

2. It consumes like Fire: For behold, the day cometh that shall burn like an Oven, and all the proud, yea, and all that do wickedly, shall be stubble: And the day cometh that shall burn them up, saith the Lord of Hosts, that it shall leave them neither Root nor Branch, Mal. 4. 1. Therefore have I poured

out my Indignation upon them. I have consumed them with the Fire of my Wrath, EZ-k. 21. 31.

It swallows us like a Dragon; he hath devoured me, he hath crushed me, he hath swallowed me up like a Dragon, ver. 13. 34. Thou shalt make them as a fiery oven in the time of thine anger; the Lord shall swallow them up in his wrath, and the fire shall devour them, Pl. 21. 9. O the Wrath of the Almighty is that which tears like a lion, consumes like fire, and swallows up like a dragon, and therefore 'tis called (in the Scripture) fierce Wrath, 2 Kings 24. 26. See Pl. 78. 29. He cast upon them the fierceness of his Anger, Wrath, Indignation, and Trouble. So in Rev. 16. 19. it is said, and the great Cry was divided into three parts, and the Cities of the Nations fell, and great Babylon came to remembrance before God, to give unto her the Cup of Wine of the fierceness of his Wrath. Thus Beloved, I have shewn you the nature and property of this great Day (spoken of in my Text). 3. A Day of Astonishment. 2. A Day of Terror. 3. A Day of Distress. 1. A Day of Contempt. And 5thly, A Day of Death.

I shall now come, in the third place, to shew you who they are that will not be able to stand in this great Day.

1. Such as are profane, will not be able to stand in this great day, but say to the mountains, Fall on us, and to the hills, cover us, Luke 23. 30. Because they have filled the midst of thee with violence, and thou hast sinned, therefore I will cast thee as profane out of the Mountain of God, and will destroy thee, O cov'ring Chereb from the midst of the stones of fire, Ezek 28. 16. So Rom. 2. 9. Tribulation and Anguish upon every Soul of Man that doth Evil. O ye profane, ye that now wallow in your Sins, as the Sow in the Mire, and eat up sin as they eat bread, and drink up iniquity like Water, O let me tell you, you will not be able to stand in the day of Wrath, nor in the day of Judgment, but destruction will be your end, and everlasting misery your Portion. O that such would but consider these two places of Scripture, Phil. 3. 19. Whose end is destruction, whose God is their Belly, whose Glory is in their Shame, who

mind.

mind earthly things. So also in 1 Cor. 6. 9, 10. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revellers, nor extortioners, shall inherit the kingdom of God. Though these Men may now carry it on with a high hand, as if they had made a Covenant with Death, and with Hell they were at an Agreement, but your Covenant with Death shall be disanul'd, and your Covenant with Hell shall not stand, when the overflowing Scourge shall pass through, then ye shall be trodden down by it, Isa. 28. 15, 18.

2. Such as are ignorant shall not be able to stand in this great day of God's Wrath, when the Lord Jesus shall be revealed from Heaven with his mighty Angels in flaming Fire, taking Vengeance on them that know not God, and that obey not the Word of our Lord Jesus Christ, who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power, 2 Thess. 1. 7, 8, 9. O you that are ignorant and blind, do you hear this? You are some of those who will not be able to stand in that great Day, but say to the Rocks, fall on us, and hide us from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb. Beloved, I told you in the Morning, That Ignorance is one of those cursed Sins that bars and bolts Christ out of the Heart, it is that which shuts them out from having Mercy and Favour with the Lords. See Isa. 27. 11. For it is a People of no Understanding, therefore he that made them will have no Mercy on them, and he that formed them will shew them no Favour.

3. Such as have sided with Antichrist, against Christ, will not be able to stand in the great Day: Such as be drunk of the Whore's Cup of Fornication, shall drink of the Cup of God's Indignation, which is poured out without Mixture. *Whosoever Man worship the beast and his image, and receive his mark on his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation,* and

and he shall be tormented with fire and brimstone, in the presence of the holy Angels, and in the presence of the Lamb, Rev.

14. O Beloved, all those who have been partakers with her in sinning, shall be partakers with her in suffering; therefore, come out of her my People, that ye be not partakers of her Sins, and that ye receive not of her Plagues. All this cursed brood of prophane ones, with all the Antichristian Crew, will not be able to stand in the great Day of God's Wrath, but will be consumed like Fuel, and devoured as Scubble fully dry, *Neb. 1. 9.* What do you imagine against the Lord? He will make an utter End, Affliction shall not rise upon the second time; for they be folded together as Thorns, and while they are drunken as Drunkards, they shall be devoured as Scubble fully dry. So that all those who have assisted Antichrist against Christ, against his Government, against his Gospel, against his Spirit, against his Worship, against his Ministers, against his Members, and against his glorious Cause.

I say, they will not be able to stand in this Day of God's Wrath, but cry to the Rocks and the Mountains to fall on them, and to hide them from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb, *Rev. 19. 19.*

4. Such as have a form of godliness, and deny the power thereof, will not be able to stand in this great Day of God's Wrath, having a form of godliness, but decaying the power thereof, from such turn away, *2 Tim. 3.* All idle and slothful Professors, who have nothing of God, nor Christ, nor the Spirit, nor anything of the power of the Words in them; having only a notion of formal profession; such will not be able to stand in this great day. See *Rom. 2. 17.* Behold, thou art called a Jew, and restest in the Law, and makest thy boast of God, and art confident that thou thyself art a guider of the Blind, an instructor of the Foolish, a teacher of Babes, which hast the Form of Knowledge, and of the truth in the Law. Mark what God saith to such, *v. 23.* Thou that makest thy boast of the Law, through the breaking of the Law, dishonourest thou God: For the Name of God is blasphemed among

among the Gentiles through you. O, are there not many among us, who profess God in Words, but deny him in Works, who have a Name to live, and are dead, who have a Form, but not the Power; and all without, and nothing within? Like those spoken of by Christ, in Mat. 7. 22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy Name, and in thy Name have cast out Devils, and in thy Name done many wonderful Works? And then will I profess unto them, I never knew you; depart from me ye that work Iniquity.

5. Such as are idle Shepherds, and blind Guides, will not be able to stand in this great day of God's wrath, but will cry to the rocks and the mountains to fall on them, and hide them from the face of him that sitteth on the Throne, and from the Wrath of the Lamb. For this see a few Scriptures among many, what the Lord speaketh against idle shepherds and blind guides, who feed themselves, and not the flock of Christ. See Ezek. 34. 2, 3, 4. Thus saith the Lord God unto the shepherds, Woe be to the Shepherds of Israel, that do feed themselves; should not the Shepherds feed the Flock? Ye eat the Fat, and cloath you with the Wool: Ye kill them that are fed, but never feed the Flock. The diseased have you not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away; neither have you sought that which was lost, but with force and with cruelty have ye ruled them. Therefore, O ye Shepherds, hear the Word of the Lord: Thus saith the Lord God, Behold, I am against the Shepherds, and will require my Flock at their hand, and cause them to cease from feeding the Flock, neither shall the Shepherds feed themselves any more, for I will deliver my Flock from their mouth, that they may not be Meat for them: ver. 9. 10. For both Prophet and Priest are prophane, yea, in my house have I found their Wickedness, saith the Lord: Therefore thus saith the Lord of hosts concerning the prophets, Behold, I will feed them with Wormwood, and make them drink the Water of Gall, for from the Prophets of Jerusalem is Prophaneuess gone forth into all the Land, Jer. 23. 11, 15, 16. See also Hos. 4. from v. 1. to 14. Mark also
what

what our Lord Jesus Christ saith, *Mat. 23.* of the Shepherd and blind Guides, *vs. 14.* *Woe unto you scribes and pharisees, hypocrites; for ye devour widows houses, and for a pretence make long prayers, therefore ye shall receive the greater damnation.* Thus you see, Beloved, that the Scriptures with open Mouth do speak forth Desolation and Calamities which shall befall idle Shepherds, and blind Guides in that Day; and if they cannot stand when his Wrath is kindled but a little, O what will they do when his Wrath shall come upon them to the utmost, even the Fierceness of his Wrath? Then will they not be able to stand.

6. Such as are Hypocrites will not be able to stand in this Day of God's Wrath, but desire, if it were possible, to hide themselves in the Dens and Caves of the Earth. *And the People shall be as the burning of Lime, as Thorns cut up shall they burn in the fire.* Hear ye that are afar off, what I have done, and ye that are near acknowledge my Might: The Sinners in Zion are afraid, Fearfulness hath surprized the Hypocrites. Who amongst us shall dwell with devouring Fire? Who amongst us shall dwell with everlasting burning? See *Job 8. 13.* So are the Paths of all that forget God, and the Hypocrites shall perish *ver. 14.* Whose hope shall be cast off, and whose trust shall be a spider's Web, *ver. 5.* He shall lean upon his house, but it shall not stand; he shall hold it fast, but it shall not endure. O thou Hypocrite, whoever thou art, notwithstanding thou hast got the talking part of Religion, and makest a shew of Godliness, yet all this while thou art a Dissenbler in thy Heart. See *Jer. 42. 20, 21, 22.* For ye dissemble your Hearts, when ye seek me unto the Lord your God, saying, Pray for us unto the Lord our God, and according unto all that the Lord our God shall say, so declare unto us; and we will do it. And now I have this Day declared it unto you, but ye have not obeyed the Voice of the Lord your God, nor any thing for the which he hath sent me unto you. Now therefore know certainly, that ye shall dye by Sword, by Famine, and by Pestilence, in the place whither ye desire to go, and sojourn. Do you hear this, ye that are Hypocrites, that God hates such, and will punish them with

great Punishments, he will cut them asunder, and give them their Portion with Reprobates and Castaways, in everlasting Burnings. *Mat. 24. 51.*

7. And lastly, All such as love not the Lord Jesus Christ in truth and sincerity, will not be able to stand in this Day of God's Wrath, whether they be Turks, Jews, Papists, Protestants, Bond or Free, all is one, for they will not be able to stand if they love not the Lord Jesus Christ. See *1 Cor. 16. 22.* If any Man love not the Lord Jesus Christ, let him be Anathema, Maranatha. O Beloved, all those who shall be found unbelievers, unconverted, and unregenerate in this day of God's wrath, be they kings or great men, rich men, chief captains, mighty men, or free men, they shall cry to the mountains and rocks, saying, *Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come.*

Thus Beloved, I have shewed you briefly in seven particulars, who they are that will not be able to stand in the day of God's Wrath. 1. The Prophane. 2. The Ignorant. 3. They that side with Antichrist against Christ. 4. The formal Professor. 5. The idle Shepherds and blind Guides. 6. The Hypocrites. 7. And lastly, They that love not the Lord Jesus in Sincerity and Truth.

Obj. 1. But Beloved, it may be you will say, If none of these will be able to stand, who then will?

Ans. I answer, all those that shall be found having on their wedding Garments, and in the Spirit of the Lamb, will be able to stand in this Day, and they are these: 1. They that overcome, *Revel. 2. 10. chap. 21. chapter 12. 11. chapter 11. 7, 2.* They that keep the Commandments of God, and have the Testimony of Jesus Christ, *Rev. 12. 17. chap. 6. 9, 3.* They that stand before the Lamb, *Revel. 14. 1. chapter 17. 14, 4.* They that have their Father's Name written in their Fore-head, *Revel. 14. 1, 5.* They that sing a new Song, *14. 3, 6.* They that are redeemed from the Earth, *ver. 3, 7.* They that follow the Lamb whithersoever he goeth, *ver. 4. 8.* They that are not defiled with the Pollutions of the Wicked and

and in her Mouth is found no Guile, v. 17. Now, Beloved, these are they who will be able to stand in that day of God's Wrath, when others will not be able, but call to the Rocks and Mountains to fall on them.

I shall now proceed in the fourth place to the Use and Application of this Point.

● *Use 1.* And first of all, by way of Information. If it be so, that the greatest part of Men and Women will not be able to stand in this day of God's Wrath; then this may inform us of three things.

1. That as Men have had their day, so God will have his day. Men have had their day of sinning, God will have his day of punishing; Men have had their day of treasuring up of Wrath, God will have his day of pouring out Wrath; Men have had their day of defiling, God will have his day of refining; Men have had their day of Fornication, God will have his day of Indignation; for the day of the Lord is near upon all the Heathen; as thou hast done, it shall be done unto thee, thy Reward shall return upon thy own Head, *Obad. 5.*

2. That tho' God beareth with Sinners in the day of his Patience, yet will he not bear with them in the day of his Wrath. *Go thro' the City and smite, let not your Eye spare, neither have ye Pity, Ez. 9.* O Beloved, in the day of God's Patience he bears with you, and waits to be gracious. O how many hundred Years hath God bore with wicked and prophane Men, notwithstanding their great Provocations and Wickedness; but now in the day of his Wrath the Lord will not spare them, nor shew pity to them, but pour out his wrath and indignation upon 'em to the utmost. Therefore shall their Plagues come in one day, Death and Mourning, and Famine, and they shall be utterly burnt with Fire; for strong is the Lord who judgeth them, *Rev. 18. 8.* O see that terrible Word, *Isa. 42. 13, 14.* The Lord shall go forth as a mighty Man, he shall stir up Jealousy, like a Man of War, he shall cry, yea, roar; he shall prevail against his Enemies. I have long time holden my peace, I have been still, and refrained myself: Now will I cry, like a travailling Woman; I will destroy and deliver at once. O, do you see this

Sinners, how God is resolved to proceed against you in the Day of his Wrath.

3. The Day of God's Wrath will be a very dreadful and terrible Day to the Wicked, as appears by what has been said. O, Sinners, it will be a Day of astonishment, a Day of terror, a Day of distress, a Day of contempt, a Day of destruction, and a Day of Wrath. O it will be a Day of darkness and gloominess, a Day of clouds and thick darkness, *Joel chapter the 2d ver. 2.* The great Day of the Lord is near, and hasteth greatly, even the voice of the day of the Lord, the mighty man shall cry there bitterly. That Day is a Day of Wrath, a day of trouble and distress, a day of wasting and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, *Zeph. 1.* O who is able to express the terror of the Almighty in this day of his Wrath! O that every Soul that hears me would lay to heart and consider, that they may be able to stand in this day of God's Wrath. And so much for this Use of Information.

Use 2. By way of Examination and Self-tryal.

O Friends, how much doth it concern you and me, to examine our standing, that we may be able to stand in the Day of God's Wrath, which is coming so fast upon us. You see now that his Wrath is but a little kindled, and yet how hard it is for Men to stand and abide it! Thousands have been sent to their Graves by it, and many hundreds have left their Habitations because of it, and are fled out of the City into several parts of the Kingdom for refuge. O what a sad and doleful Place hath this City been for several Weeks! The greatest Trade among us hath been to bury the dead, and tend the sick. O, now my Brethren, if this little be so much, what will it be when the great Day of his Wrath is come? Who will then be able to stand? O examine yourselves and try your faith; examine your faith whether it be true; your knowledge, whether it be sanctified; your hope, whether it be purified; your love, whether it be sincere; your evidences, whether they be sound; your hearts, whether they be gracious; your desires, whether they be holy; your ends, whether

ther they be right; and your Conversations whether they be heavenly, that you may be able to stand in the Day of Wrath, in the Day of Death, and in the Day of Judgment, 2 Cor. 13. 5.

Use 3. By way of Exhortation. And I shall be brief lest I should intrude too much upon your Patience; but I hope you will not think the time long, for it may be the last Sermon that I may preach, of you hear. Well, Beloved, is it so, that the greatest part of Men and Women will not be able to stand in the Day of God's Wrath? Give me leave therefore to exhort you to these three Things.

1. You that are Sinners to repent of your Sins, For *he that confesseth and forsaketh shall have Mercy*, Prov. 28. 31. He that covereth his Sins shall not prosper, but he that confesseth and forsaketh them shall have Mercy. Happy is the Man that feareth alway; but he that hardeneth his Heart, shall fall into Mischief. O Sinners, you have grievously sinned against God; you have deserved as many Hells as you have committed Sins; you have sinned against his Mercies, you have abused his Patience, you have resisted his Spirit, you have not obeyed his Gospel, you have made light of his Ministers, and you have hated his Members. O Sinners, all this you have done, and yet the Lord hath spared you; and tho' you have sinned at so high a rate, yet God doth give you space to repent. O let his Goodness lead you to Repentance, that you dye not in your Sins. O therefore, for God's sake and Christ's sake, be ye prevail'd withal! Why will you dye, seeing God would have you live? Why will you damn yourselves? Why will you go to Hell, seeing God would have you go to Heaven? O do you but see what the Lord saith, *Isa. 1. 18. Come Sinner, saith the Lord, and let thee and I reason together, tho' thy Sins be as Scarlet, they shall be as Snow; tho' they be red as crimson, they shall be white like wool.* Verily, if you have not Hearts of Stone, methinks these Words should melt you, to set the Love, the Pity, the Mercy, and Willingness of God to do your Souls good.

2. Let me exhort you to get an Interest in the Lord Jesus, that you may be able to stand in the day of his

Wrath. O Sinners, there will be no standing before Christ, without an Interest in Christ. O Sinners, go to Christ, his Promises are open to you, his Arms are open to embrace you, his Spirit is ready to assist you, and his People are ready to own you, and his Angels are ready to attend you, and Heaven itself is ready to receive you. O Sinners, if you will but come to Christ, you shall be reconciled to the Father, justified by the Son, you shall be sanctified by the Spirit, you shall be delivered from Wrath, you shall be made the Children of God, you shall have your Names in the Book of Life; and finally, you shall be received into everlasting Glory at the end of your days. O therefore let this prevail with you to go to Christ for Light, for Life, for Grace, for Strength, and for Comfort and Peace, that of his Fulness you may receive Grace for Grace, John 1. 16.

2. And lastly, Let me now exhort you (who are dead to sin, separated from the world, espoused to Christ, reconciled to the Father) to walk worthy of God, who hath called you to his Kingdom and Glory, 1 Thess. 2. 12. O ye precious Saints, let me exhort you to keep your Lamps burning, your loins girded, your lives holy, your hearts upright, your judgments sound, your consciences pure, and your garments unspotted; and be not troubled at God's dealings and dispensations, tho' he take away from you those that are precious to you; for as he sends the wicked to Hell, that they may dishonour him no more, so he takes away the righteous to Heaven, that they may glorify him more. There seems to be four Reasons, why God swept away the Righteous with the Wicked, by the Pestilence.

1. Because they have finished their Work. 2. From the Evil to come. 3. For the humbling of the rest which remaineth behind. 4. For the haraning of the Wicked. Therefore ye precious Saints, ye ought to be quiet, and submit to the Will of God, and to say with David, I was dumb and opened not my Mouth, because thou didst it, Ps. 39. Now, I beseech you, both saints and sinners, to consider of these things, and the God of heaven give you understanding in all things, which concern his glory, and your eternal good.

The End of the Second Sermon.

Watch

Watch and Pray.

Mark 14 38. *Watch and pray, lest you enter into temptation.*

AS Christ is the Church's Friend, so Satan is the Church's Enemy; her greatest Enemy, her cruellest Enemy, her worst Enemy, her continual Enemy, that makes War against the Remnant of his Seed, which keeps the Commands of God, and have the Testimony of Jesus, *Rev. 12. 17.*

The Devil envieth our *Happiness*, and seeks our *Ruin*,
 1. By tempting of us, *1 Cor. 5. 7. 2.* 2. By persecuting of us, *Rev. 2. 10.* 3. By accusing of us, *Rev. 12. 10.* 4. By hindring of us, *1 Thess. 2. 18.* 5. By beguiling of us, *2 Cor. 11. 3.* O, Beloved, the Devil is the great Troubler of Saints, the great Deceiver of Nations, the great Devourer of Souls, the greatest Enemy of all Mankind, who goeth about like a roaring Lion, seeking whom he may devour, *1 Pet. 5. 9.* But now here is the Church's happiness, that Christ is her Friend, *Cant. 5. 16.* Her greatest Friend, her dearest Friend, her loving Friend, her best Friend, her constant Friend, her sympathizing Friend, her mighty Friend. By his Blood she overcomes the Devil; by his Graces she resist the Devil; by his Might she treads him under her Feet; and by his Faith in his Word, she quenches all the fiery Darts of the Devil. O, though Satan hates us, Christ loves us; though Satan condemns us, Christ justifies us; though Satan accuse us, Christ clears us; though Satan tempts us, Christ strengthens us; though Satan seek to destroy us, Christ preserves us; tho' Satan buffets us, Christ assists us: By his Spirit, by his Promises, by his Graces, by his Presence, by his Word, by his Intercession, by his Power, by his Ministers, by his Examples, by his Prayers. O the Lord Jesus hath a great Love and Care for us, and therefore Counsels us in the Words of my Text, *To watch and pray, lest we enter into Temptation.* These are the Words of our Lord Jesus to his Disciples, they having been

been Numbering and sleeping, when Christ had commanded them to watch. They contain first, a Supposition of their entring into Temptation; upon which Christ grounds a mandatory Exhortation, shewing them the Way how to avoid it in these Words, *Watch and Pray*, &c. Hence we may raise these two Points of Doctrine.

Doct. 1. *That a Child of God is attended with Temptations.*

Doct. 2. *That the only way to avoid the evil of Temptation, is to watch and pray.*

For the first of these we may observe this Method.

1. Of the Temper. 2. Of the Temptation. 3. Of the manner of their working; with Reasons why they have so much Power.

1. We have four several Tempters in Scripture.

1. God tempting Man, *i. e.* trying and proving Man, as in *Deut. 8. 2.* Thus God tempted Abraham, *Gen. 22. 1.* which is interpreted, *Heb. 11. By Faith Abraham, when he was tryed, offered up Isaac.* This tempting is not to evil, nor for our hurt; but God tempts upon these Accounts.

1. For the Trial of his People's Fear; as in that of Abraham, *Gen. 22. 12.* *For now I know that thou fearest God, seeing thou hast not withheld thine only Son from me.*

2. God tempts for the Trial of their Faith, he proves them in something that is near and dear unto them; perhaps, deprives them of some special necessary Mercy, to see whether they can trust him, and believe in the want of it; whether they can live by Faith upon the God of Mercies, when the Mercies are gone, as it is written, *the Just shall live by Faith*, *Heb. 2. Rom. 1. 17.* And it is said of Abraham, *When he was tried, he offered up Isaac*, *Heb. 11. 17.*

3. Again, 3dly, the Lord tempts for the Proof of their Obedience; and thus the Lord speaks to Abraham after that Trial; *And in thy Seed shall all the Nations of the Earth be blessed.* Why? *Because thou hast obeyed my Voice.* In all this the Lord seeth what is in our Hearts, as he said to Israel of old, in *Deuterom. 8. 2.*

2. We may find Man tempting God too, that is, provoking God to Jealousy and Wrath: Thus did the Children of Israel at the Waters of Meribah, *Deut. 8. 19. ye shall not tempt the Lord your God, Ex. 17. 2. Wherefore do ye tempt the Lord?* But first of all, we tempt God when we doubt of his Power; as when we are in any strait or difficulty, we mistrust the Power of God to deliver us, or bestow any Mercy upon us, which we stand in need of; as that the Lord did, on whose hand the King leaned, who said, *If the Lord make windows in heaven, might this thing be? when he had promised in time of famine, that on the morrow there should be plenty, 2 Kin. 7. 2.*

2. We tempt God when we doubt of his Mercy; for God is Mercy in the Abstract, and it is a part of his glorious stile, therefore he cannot endure to lose so great a part of his Honour, but is provoked by it.

3. When we call his Faithfulness in question, what greater disparagement, or more disgraceful thing can there be to a Man, than to be wrongfully accused for falsifying his Word? Then how much greater provocation is it to the great God, to be impeached for breach of Promise, and counted unfaithful, who cannot lye, *Heb. 8. 18.*

Lastly, When we murmur at the Hand of God, at any of his Judgments; thus Israel did at Meribah, *Ex. 17. 2, 3.* and this doth exceedingly enflame and excite the Wrath of God. We cannot dispose for ourselves, and yet we are angry at the Providence of the All-wise God. We sin, and are not troubled that God corrects us for Sin,

3. In the next place, our Lusts are tempters, as *Ja. 1. 14. Every Man is tempted, when he is drawn away of his own hearts lusts, and enticed.* Our Lusts strive within us to be finally satisfied, and the *Flesh wars against the Spirit*, the heart sometimes alluring; and this comes to pass. 1. By presenting some sinful Object. It is not good to nourish such Conceptions, but strangle them in the first Appearance, else sinful Thoughts grow upon us. 2. By presenting some desirableness in the Object, but be quick-sighted, sin, however it seems fair under some

colourable pretext, is indeed upon good deliberation not at all to be desired, but sometimes it comes cloathed in such a glorious garb, as if it meant no harm, that you must be fain to fly to God by *Prayer against this temptation.*

3. There's a Persuasion to consent to the Sin; be not easily persuaded to offend your Father: O how will our Lusts gain upon us, if we do not resist! Strive with all your Might; the greater your Allurement to Sin is, the greater the Sin is: *I appeal to Saints Experience.*

4. In the fourth and last place, we have the Devil tempting Man; he is called the Tempter, *Mat. 4. 1, 3. Mark 1. 13.* And indeed this is the grand tempter, that makes use of our Lusts, as a subservient Order or Instrument for his Temptations against the Soul; and indeed, were it not for our Lusts, it would be in vain for Satan to attempt. As we see in Christ there was nothing within for Satan to take hold of, Christ being without sinful Lusts; but Satan must come by Word of Mouth to tempt him, as *Mat. 4. 1, 3.* But here it might be inquired, *How shall I know when Satan raises the Temptation?*

1. I answer first, when it comes strongly and forcibly upon the Soul as it were, with a double Power, even overthrowing the Soul (almost) at the first Encounter. There's a double Strength in the Stroke. 2. When it is of long continuance, as that was which *Paul besought the Lord twice for, 2 Cor. 12. 8.* Satan stirs up the Heart afresh, and the Lusts of the Heart; when the Fire is ready to die and go out, he blows it up again, adds Life and Strength to the Temptation, which else could not last long. The Lusts they are the combustible Matter, and Satan he inflames and sets them on fire. 3. The Temptation, when, tho' it may be weak at first, yet at length, by degrees, it grows stronger and stronger. Satan begins to reason with, and persuade the Soul by plausible Arguments. 4. We may perceive the working of the Serpent, the Devil; when the Temptation is full of Wiles, and subtil Ductions, *Eph. 16. 11. 2 Tim. 2. 16. Rev. 2. 24.* The more intricate and full of subtilty the Temptation is, the more cause there is to suspect. Satan is very busy for the ensnaring of the Soul.

3. Lastly, The more it is indirect Opposition to God, in his Commands, or the like, we may be the more sure it is of Satan's framing : for the Heart and its Lusts seek for satisfaction, and then are still (if Satan joyne not) tho' God be not so directly opposite : But the Devil strikes always at God in his Temptations ; or if not always, yet most frequently.

Thus much for the Temper ; now for the Temptation itself. There are several sorts of Temptations ; but to reduce them all to these three Heads, they do concern and strike at.

First of all, God ; this being Satan's great aim, to oppose God, as two Enemies, always in direct opposition to one another : And thus he tempts, either,

1. As to the Being of God, calling in question the very Truth of the Essence of the great God, causing the Soul to doubt whether there be a God or no, like *Pharaoh, Who is the Lord ?* &c. *Exod. 1. 5.*

2. Some Temptations touch upon the nature of God, as to the manner of his Being, the Mystery of three distinct Persons, as to their Offices and Operations, in the individual God-head, God the Father, God the Son, God the Holy Spirit ; and yet all but one God blessed for ever. Again, As those divine inseparable Attributes of God, his Independancy, Purity, Immutability, Greatness and Eternity ; his Goodness, Grace, Mercy, Love, Patience, and Justice. I say, sometimes in doubting of these things, is our Temptation ; yea, and could Satan prevail, we should flatly deny his Being, Natures, Properties, and all. Look sternly on, and resist strongly such Temptations as these, which do immediately and presumptuously intrench upon God's sovereign and just Prerogative. And if I mistake not, a great device of Satan's in this Stratagem is, to persuade the Creature from all dependency upon the Creator, that so, being left to herself, and standing upon its own Strength, he may more destroy it. For what's the Creature without the Creator's Power ?

Again, Some Temptations touch our spiritual Being, such as have an evil Heart of Unbelief, mistrusting the

grace of God ; despairing of the goodness of our condition. Satan would fain raise the very Fountain of spiritual existence, adoption, justification, and hopes of Salvation ; it is his design to shake the very groundwork of this Building, and to persuade, that all is false. But this temptation is fruitless, when we build aright upon a right Foundation, by Faith accompanied with Repentance from dead Works, upon Christ Jesus, as the alone Author, and meritorious Cause of our justification and eternal glorification.

3. Lastly, Satan by his fiery Darts strikes at your well-being, to disturb our peace by the omission of some duty, or commission of some sin ; when he finds he cannot prevail to destroy our being, then he would deprive us of well-being, our joy and comfort. But know, tho' these temptations may trouble, yet shall they never destroy us. Now for the manner of these temptations how they work.

1. When we fall under any want, strait, change of providence, or the like, then is a time for temptation to work ; as when Christ had fasted, and was an hungred, then comes the tempter ; if thou be Son of God, command that these Stones may be made Bread, Mat. 4. 3.

2. When we are first turning from sin to God, then we are sure to meet with a Tempter ; Satan will be busy.

3. When we are troubled, dejected, disconsolate, either to the outward or inward state, then beware of Satan's temptations, he will be furthering our disquietments.

4. When we are arrived to some good hopes, thorough Grace, to some confidence in the Mercy of God the Father, through his Son Jesus Christ ; then also shall we find the battering assault of Satan to shake our confidence : But be sure always, that the grounds of your confidence be good, established upon that everlasting rock, the Lord Jesus Christ. For, if I mistake not in my observation, there are two very great rocks which Satan strives to split a Soul upon, viz. *Presumption* and *Despair*. Sometimes endeavouring to cause souls to flatter up themselves, and think Grace is theirs, and Christ is theirs, and all is theirs, when it is nothing so, but by this he might

carry them blind to Hell, hoodwinking their Souls so, that they never come to see throughly, that they are in a bad Condition, but think always their Condition good. The other *Rock is Despair*, Satan striving, if he cannot blind them as he doth the other, presumptuous Souls, yet to make them go sorrowing all their days, thinking they shall never obtain that Mercy which others think they always had.

5. Satan suits his Temptations to our Dispositions; he hath various Objects for divers Spirits; for the proud haughty Soul, for the lustful Heart, for the covetous Worldling, for the prodigal Son, for the rash giddy Brain, for the sluggish Drowse, for the melancholly Person, for the light cheerful Spirit; especially these two, either the sinking one in the terrible Waves of black and dreadful Thoughts, or tossing and lifting up the other with the Wind of foolish Fancy. O what black Apprehensions shall the one have of itself and God! And what light and slight Thoughts the other of the present State, and of Eternity!

Lastly, Satan aims to lull the Soul asleep in carnal Security; and to this end, presents great Sins as small, and little Sins (if there be any) as none at all. But sometimes he will add by Temptations, as it were a multiplying Glass to the Soul, so that then every Sin that looks with a ghastly Countenance, is thought to be the Sin against the Holy Spirit, an unpardonable Sin.

Having thus shewn how, and on what occasion Satan Works, I shall take occasion to enquire, why they have so much Power as many times to prevail.

1. Because of the Tempter's Power, he is perhaps too strong for the Soul.

2. Because of the Tempter's Policy; if he cannot prevail by open Force, the Soul being well and strongly grounded, then he invades, by subtle Devices, and secret Stratagems, so that the Soul cannot escape by Strength only; and therefore (wanting Wisdom to evade his cunning framed Arguments) is baffled by him and overthrown.

3. The enticing Nature of the Tempter's Baits: A

to instance in one Case, O how many poor sincere Souls yet guilty of too much curiosity, have been entangled by curiously glorious, and gloriously curious Tenents, which were no better than the devilish temptations of that hellish Tempter! How many (which yet is strange to think, tho' there is no reason to fear it.) Nay, after they are seemingly comfortable, really comfortless, wandering walkings in thought-ways of truth, have cause to sit down, and set down their steps, marking for every step a sin; and for every sin, letting fall a tear of blood.

4. Temptation often prevails by reason of the strength of corruption, which the tempter works upon. Were there no corruptions, there would be few or no temptations; I am sure they should not prevail.

5. Lastly, The Tempter's prevalency proceeds from the weakness and low estate of the inward man; sin is never at a higher flood, than when grace is at a low ebb. It is a hard matter (believe experience) to keep the Soul from sinking at such a time. Nothing more easy than to thrust one under water, when the depth of the water is more than the height of the man.

Obj. But to make sure the doctrinal part, I shall lay down some reasons, why the people of God are thus attended with temptations: for it is a natural objection against this point, why will the Lord, who is so merciful of his people, suffer them to be thus used and buffeted by temptation?

Ans. I answer in general on God's behalf, that he is nevertheless tender in it, as will appear in particular, thus.

1. Because one end seems to be this, that they might know themselves the better, and see what they are naturally; were it not for temptations, we should not come to know our own corruptions; we see by this, what lust is most prevalent in us, according to that in *Heb. 12. 1.* *The sin that doth so easily beset us;* and what Satan makes most use of against us, we learn by this our own weakness to resist, without assisting grace. 2. Again, it's for a Saint's exercise; this tempted condition is God's Artillery, his School of Arms, wherein God brings up his Children, trains them, and instructs them how to clasp

on their helmer of salvation, to put on the breast-plate of righteousness, and to hold out the shield of faith, to brandish the sword of the Spirit & in a word, how to put on the Lord Jesus Christ, even our whole armour of righteousness. 3. That we might know our enemies, that we may be more watchful over satan, sin and the world. 4. That we might long to be at home with the father, that we might be weaned from the milk, and drawn from the breasts of this present world. 5. Lastly, The Lord doth it to beat down our pride, and keep us humble; we should esse be too much lifted up thro' our continued spiritual prosperity; and thus it was with Paul, 2. Cor. 10. 7, 8.

This Doctrine may afford us this useful Application.

1. By way of Information. 2. Reprehension. 3. Examination. 4. Consolation. 5. Exhortation.

1. Information. It may inform us. 1. Of the Devil's enmity, who is so much the Saints' Foe, as that he will not let them be quiet; this old Serpent at first deceived Adam and depriv'd him of Paradise; yea, and ever since he hath been, and still is very busy to dispossess the Saints, if possible, of their spiritual Paradise. 2. We may learn hence the remaining Seeds of Corruptions that are in the best of Saints; without which (as I cited before) the Devil would always tempt in vain. 3. We may perceive what is the Saints' state here below; it hath indeed many fair pleasant Prospects to the Christians' Eye, (I mean the Eye of Faith) but the way is a tempted, troublesome, dangerous way, Acts 14. 22. 4. It may teach us the wisdom of God, and his great care of the Saints, who make use of Satan's enmity, and our corruptions, to do us good withal.

2. Reprehension. And thus it reproves those who think it an easy matter, a thing of nothing, to be a Christian. 2. It reproves such who compare poor, tempted, afflicted ones. 1. Under their temptations, tho' not overcome. 2. When fallen; and oh! how rash, uncharitable, and unchristian like are they? 3. It is an occasion of rebuke to those who think it strange, that either themselves or others should be tempted.

3. Examination. This in these particulars. 1. To examine who is the Tempter, according to page 2, 3, 4, 5, 6, 7. 2. To examine the Temptation, see pag. 8, 9, 10, 11. 3. To examine the Frame of our Hearts, under Temptation, whether we carry it lightly and indifferently, or are grieved and troubled for them.

4. Consolation. From these Arguments.

Arg. 1 A tempted Condition is frequent among the Saints; yea, and so usual, that I may confidently question, Whether ever he were truly a Saint, that is, not tempted? And for this Assertion there is a Cloud of Witnesses in Scripture, one in 1 Cor. 13.

Arg. 2. God hath promised Assistance to the tempted ones, 2 Cor. 12. 9. *My grace is sufficient for thee, &c.* God is as able to help, as thou canst be weak when thou art tempted.

Arg. 3. Christ was tempted that he might know how to succour those that are tempted. Heb. 2. 27, 28. read from ver. 2.

Arg. 4. It is a blessing, or a blessed thing to endure Temptation, James 1. 12. and 5. 11.

Arg. 5. The Saints Temptations are needful for 'em, 2 Pet. 1. 6. Thou canst not be without them.

Arg. 6. They are but for the Tryal of Faith, 1 Pet. 1. 7. Jam. 13. 4. And should we be grieved that our Faith is proved? The Goldsmith rather used than avoided the Fire for the trying of his Gold. Neither is the Gold diminished, but rather its Worth is more fully known when the Dross is gone. This is the Tryal that doth try all the Faith of every Child of God.

Arg. 7. God hath promised the Burden shall not be too great for us to bear, 1 Cor. 10. 13. This is ground of Comfort, to know that we shall not be overmatched by the Temptation.

Arg. 8. A great comfort it is, that God thinks upon us at such a time, we are sure of this, both because of the Temptations, and also the support we have under them.

Arg. 9. It is a great sign of God's Love, else he would never take care to try and purge us.

Arg. 10. Many times it goes before some signal Providence. And we may take it for a very great sign, that God is about to do some great thing for us, or we must be employed in some great Work for him. Thus he did with *Israel*, proved them forty Years, before he gave them to possess the Land.

Arg. 11. Be not disconsolate; strong and long enduring Temptations, when meeting with Resistance, are a strong Argument of a strong Faith, and especially of the growth and increase of Faith. But, to be brief.

Arg. 12. Consider, the Saint's Condition here is not their best State; there is Heaven to come yet, where there is no Tempter.

Arg. 13. We have not been so much, nor so often tempted, as we ourselves have tempted God.

Arg. 14. The Devil's Temptations, tho' they be Evils; yet are not the Saints Evils, unless they are overcome by them.

Arg. 15. It is a great sign, as of God's Love, so of Satan's Hatred; and so consequently a Token that thou art none of his, but God's, else he would never rage thus.

Arg. 16. As our Temptations now abound, so shall our Joy (in time) much more abound.

Many Arguments for Consolation I might make use of, and much more Inlargements upon these; all which for Brevity-sake, I here omit.

5. For Exhortation. Beware how you tempt the Devil to tempt you; how you give an occasion by indulging any Sin or Lust. When you are tempted, be not cowardly, but couragious; do not fly, but resist, *James*

4. 7. 2. Beware of Pride, when delivered out of Temptation; this may make us fall into a dangerous relapse. Having finished this Point, I proceed to shew in the next Observation, how we may avoid the Evil of Temptation.

Doct. 2. The only way to avoid the Evil of Temptation, is to watch and pray.

In the handling of this Doctrine, we may consider these three things. What it is to watch. 2. What it is to pray. 3. The Proof of the Point.

1. How watching and praying may conduce to our escape from the Evil of Temptation.

Concerning the Duty of watching, observe, 1. What watching implies. 2. How we do to watch. 1. Watching implies, 1. A continual walking, like the Spouse, *Cant.* 5. 2. 2. A diligent hearkning. Thus the Watchman, *Isa.* 31. 7. A constant readiness; *Peter* exhorts under a metaphorical Expression, *1 Pet.* 13. *Girt up your Loins*, i. e. be ready; it is taken from the Jews long Garments, which they used to gird up about 'em, that they might run with less interruption.

2. How we may do to watch. I shall but name the Particulars. 1. Let the Heart be continually fixed upon God. O how will this cool your Affections to the World, and kindle the Fire of Love to God! 2. Let the Eye be much upon itself; this will keep us low in Spirit, and blessed be the poor in spirit, for theirs is the kingdom of heaven, *Mat.* 5. 3. Beware of drowsiness; we should shake it off by Prayer. 4. Be well resolved in Spirit, mind that of the Prophet, *1 Kings* 18. 21. 5. Be sure all be well within; be sure thy Foundation be Christ; let there be no Sin unrepented of, that will breed Sorrow; harbour no Enemy, no Lust in the Soul, *Prov.* 20. 9. 6. Trust not thine, (no, no, not thy own) Heart, but regulate it by the Word of God, for the Heart is deceitful, *Jer.* 7. 9. And he is a Fool that trusts his Heart, *Prov.* 28. 26. 7. Keep therefore a narrow Eye to the Heart, *Prov.* 4. 23. 8. Call thy Heart often to a strict Account, *Psalms* 4. 4. Examine diligently, What have I done? What do I now? What am I about to do? 9. And if there be any thing out of order, tarry not, but repair it suddenly: Lay Sin upon Christ, and then mourn over it. 10. Let nothing be suggested, and presently entertained, but first brought to trial; see if it be the Will of God; if it be not for his Glory, it is not for his Will, &c. 11. Be sure to keep Conscience clear; a little Filth (here) stops all the Channel: It is dangerous to know of but one Sin, and not confess it; but much more dangerous to know thy Sin, and wink at it. 12. For this end, keep an open Ear to Conscience, let it speak.

13. Let the Mouth be stopped to Sin, and the Hand tied from Wickedness, *David* prays, that a Watch may be set to the door of his lips, and certainly it is very needful,

14. Let the whole armour of God be on, *Eph.* 10 to 18. thus much concerning watching; now concerning prayer.

Consider, 1. What prayer is. 2. The several kinds of prayer. 3. The manner how we are to pray.

1. Prayer is the outward enlargement of the soul's inward breathing! It is a work of God's Spirit, and so flows out of the Spirit and heart of man, *Zeck.* 12. 10. *Rom.* 8. 26. 17. *Judg.* 20. 1 *Cor.* 14. 19. *Pf.* 62. 8. God, and of such a Heart as is prepared by God, *Jer.* 29. 13. *Pf.* 21. 7. *Pf.* 10. 17. 2. And thus it is either mental, in the heart only, *Ex.* 14, 15. 1 *Sam.* 8. 1. 13. Or else vocal uttered by the voice, *Psal.* 77. 1. Again, this is secret prayer, when we pray alone: Thus *David* did, when he set open his windows, *Dan.* 6. 10, 11. Or more publick when we pray with others in the family congregation, &c. And here let some preparatives to prayer be added.

1. Pray that you may pray; lift up your Eye and your heart to God, when about to pray; thus did *David*, *P.* 141. 1, 2.

2. Meditate. 1. On God's Sufficiency, and especially his Promises, *Pf.* 50. 15. *Mal.* 7. 7. This will make you confident in prayer. 2. On thy own wants and vices, that thou mayst be fervent; so did *Ezra*, 9. 6. 7. 3. On the great Majesty of God, to beget humility and lowliness of Spirit, *Eccles.* 5. 2 *Gen.* 32. 9. 14. 4. On the Relation thou standest in to God, by Christ thy Father.

3. Now how are we to pray? 1. We must pray what we understand, and understand what to pray, 1 *Cor.* 14. 15. 2. We must pray in the holy Spirit, directed by it, *Jude* 20. *Rom.* 8. 26. 3. In the Name and Mediation of Christ, i. e. relying upon the Merits of his, and not our own Righteousness, *John.* 14. 13, 14. *Joh.* 16. 23. 4. With Faith, believingly that God will give us what is good for us, *James* 1. 6. 7. with humility, and acknowledgment of our own unworthiness, *Psal.* 10. 17. 6. With an heart willing to be

be cleansed by the Blood of Christ, *James* 4. 6. from every Pollution, *Heb.* 10. 12. *Psal.* 66. 18. 7. With Love to the Saints, *Mat.* 6. 14, 15. 8. With Zeal and Fervency, *James* 5. 16. 9. Do not give off, but wrestle with God for a Blessing with unwearied Constancy, *Luk.* 18. 1. to 6. *Mat.* 15. 10. Pray for heavenly things first and most; seek earthly things in the second place; the one absolutely, the other conditionally, *Mat.* 6. 33. 11. Pray for things agreeable to God's Will, *1 Jhn* 3. 14. *Mai.* 20. 21, 22. 12. Take heed you love not long Prayers, and think to be heard because they are long, *Mat.* 6. 7.

Now I come to the proof of this Point; *That the only way to avoid the evil of this Temptation, is to Watch and Pray.* This is clearly stated in the Text, so that it scarce needs more confirmation; only take that of Paul when buffeted by Temptation; *For thus, saith he, I besought the Lord thrice, 2 Cor.* 12. 8. There is great need of *Watching and Prayer.* 1. Before we fall into Temptation. 2. When we are under Temptation, how *Watching and Prayer* conduceth to the anticipating the Assaults of Satan, frustrating Temptation. First of all for *Watching.* 1. It sets us in readiness for an Assault; when we are expecting, we shall not be taken unprovided. 2. It adds Resolution, to stand it out against Satan; we know Suddenness strikes into a Fear, when Expectation and Deliberation encreaseth Courage. 3. It is a Counter-mine to all Satan's Stratagems; it will deceive the Deceiver, to find us watching with spiritual Diligence, when he would have us sleeping in carnal Security. 4. *Watching* secures us from much Evil that might be added, in case we were drawn to the Temptation; for Security is no better than a Temptation, especially at such a time. Secondly, for *Prayer*; this conduceth to avoid the evil of Temptation, because it fetcheth Help from God, in whom is all our Strength; for it is God's Promise, *Call upon me in the day of Trouble, I will deliver thee, and thou shalt glorify me, Psal.* 50. 15. It is a great Comfort under Temptation, to have a God to go to, especially one that is able and willing to help.

This may instruct us. 1. Then there is great need of watching. It is certainly an universal necessary Duty for all Saints at whatever time to watch. So says Christ our Saviour, *What I say unto you, I say unto all, Watch,* Mark 13. 27. The great End of this Duty is the coming of the Lord Jesus Christ. *Watch, for you know not what hour your Lord doth come,* Mat. 24. 42. There are three Considerations may move us to watch. 1. Let us consider whom we offend and dishonour by our neglect in watching, no less than God, and would we rather than want a Nap of Security, displease our God? Is God no more worth than so? Let us seriously weigh how great an Offence, how great a Dishonour to God, our unwatchfulness is, and it will engage us to watch. 2. Let us consider whom we gratify and advantage by our neglect; no less an Enemy than Satan, the Enemy of our Souls; and shall we pleasure our grand Adversary? O, no! let us watch. 3. Whom we disoblige; it is ourselves: And will we, that our Souls should be losers? If not, let us be much, yea, always upon the watch. But, 2dly, it may inform us of the necessity of praying at all times: *Pray without ceasing.* 1 Thess. 5. 17. *So David would pray and cry aloud, at evening, morning, and noon,* Psal. 55. 17. And *Daniel prayed thrice a day,* Dan. 6. 10. It is the Duty of all, and every Saint, in all Conditions. 1. In spiritual Things. 2. Pray for Grace, that God would give and increase it, either in thyself, or others. 1. Pray against Sin, against the Guilt and Power of Sin. 2. Pray against Satan's Temptations. 1. Against the occasion of Temptation; but, if it be possible, thou may'st shun and escape the very Appearance of it. 2. That the Strength of Corruption within, and the Power of the Temptation without, may not be so prevalent as to lead thee captive to evil. 3. Pray, That the Entrance into Temptation may be no disadvantage to thy Grace; and that the escape out, may be do impeachment to, but rather for the advancement of God's Glory.

1. Pray for nothing but what thou standest in need of; unnecessary things are not to be the Subject of our Petition; and therefore our Saviour bids us pray
for

for our daily Bread; and so that good Man *Agur*, Give me neither Poverty nor Riches, Prov. 37. 7, 8, 9.

2. Even in these things, Pray with submission to the Will of God.

3. If *Watching and Prayer* be the means to escape the evil of Temptation, then the Strength of a Saint is not sufficient; no, we must go to God for a Deliverance.

4. If we do not watch and pray, all other Ways and Means are irregular at least, if not Sin.

Thus much for Information. Now for Exhortation.

1. Watch and pray continually, but especially at a Time of Temptation.

2. Be serious in Watching and Prayer; some do it between hot and cold, for by fits, or with much lightness of Spirit. But saith the Apostle, *Be sober and watch unto Prayer*. Sobriety and Seriousness becomes those that call upon God.

The End of the Third Sermon.

Considerations of DEATH. Concerning some few Reasons why Men fear it; and opposite Reasons by way of Answer why they should not fear it.

Obj. 1. **F**irst, Because thereby we are deprived of the Exercise of all our Senses, so that whatever delight either our Taste, Smell, Hearing, Delight or Feeling hath afforded us, we shall enjoy the same no more; whilst, perhaps, many Generations after us, shall have the Fruition thereof.

Ans. 1. First, *As the Exercise of our Senses afford opportunity of Delight, so are they thereby capable of annoying and grieving us: As the Taste by bitterness and Sharpness, &c. The Smell by noysom Pollution, Corruption, &c. The hearing by terrible and hideous noise, and evil tidings. The sight by loathsom affrighting, and miserable appearances; The feeling by tedious pains, &c.* Again, we have had the benefit of surviving former generations: who are liable to what we are; and so shall those be who shall succeed us.

2. Obj.

Obj. 2. But that which aggravates the evil hereof, is a Man's being cut off in the Flower or Strength of his Age; whereas if he live the common Age of Man, he should the more contentedly leave this Life.

Ans. Why, what is Man? Is he not a Flower, and as Grass, and the like? And are they not cut off in their best Estate? And may not God, when he walketh in, or vieweth this garden of human Flowers, have as much liberty to crop them, as Men have of oibers? Surely yea, for all are his.

2. And tho' God permit some Men to live as long as any ordinary course of nature ought, be it seventy years (which is judged the more common) or more; yet he hath not promised them so long life.

3. And tho' some live so long, yet considering the Wars and Plagues, and other Diseases among men, it is not without reason thought, there are many more dye who have not lived according to the course of Nature.

4. As we conclude, That no person better, or so well as the gardiner; or such as sowed, planted, dressed and frequently practise about the flowers, and plants, knows when, and for what reason to gather, and pluck up; so no person knows better nor so well, (as God knows well) to cut or pluck up what he hath planted in the World, who doth all his Actions upon good and mighty Reasons, even greater and better than any Gardiner or oiber Person hath; for which he doth in his Covenantment.

Obj. 2. In Death a Man becomes a loathsome Spectacle to all Beholders, insomuch that the Sight and Smell of the Survivers find not more noisome Offence from, and could not more vilely of the most loathsome Creatures in the World, than of dead and rotten Corps of Mankind: And is not that very grievous, to become from a delightful Companion an Abhorrence of all People?

Ans. 2. True, being dead, a Man becomes a loathsome Spectacle to all beholders. And do not many Diseases, to which a Man is incident in this Life, effect the same in Beholders?

3. Tho' man do become by death what is suggested, yet hath he then no more sense thereof, and in that is the proverb verified, What the Eye sees nor, that the Heart rues not; for look on man in that case, as we may, as a dead lump of

corruption, and what of Misery can we apply thereto? Who looks on a dunghil, or a jack's and saith, alas for its misery? The same feels not, and knows not any: So that although the thoughts of such a condition by death grieves us whilst living; yet in that condition itself we shall be free from such grief.

3. Again consider, That we were but earth before we had life; and being dead, we return to our first estate: And tho' whilst we become for a season more impure and corrupted than barely earth, yet in time we shall become very dust when the putrefaction is consumed; and in that Sense (but especially in a more excellent) will that saying be fulfilled, viz. Corruption shall put on incorruption.

Obj. 4. Death deprives Man of his Society, with whom he hath had sweet converse.

Ans. 1. True, but in order (if he die in God's Favour) to enjoy in due season better society than men on earth have.

2. Besides, as thou lovest thy friends on earth, so thou art rid of thy enemies there too.

Obj. Tho' death may make way for better Society than we have been used to here, yet who knoweth when it shall be, the body not being to receive new life till the general Resurrection, which may be very long first?

Ans. Suppose it be so, as the most Christians believe, that the best part of man receives glory and happiness immediately after death, yet from the time of death to the general resurrection (at which time all knowing Christians believe the reward of the righteous will not fail) the space betwixt death, and it is but as one day; as he who by means of an Apoplexy, or like occasion sleeps many days and nights without waking, cannot esteem of the time he hath slept answerable to the measure thereof, but it may be to him as one day, or one night; and in this sense may death be reckoned (as usually in the holy Scriptures it is) as sleep.

Obj. 6. Suppose a man should die by the hand of a cruel man-slayer, who delights in tortures, and destroying the body of a man, as hath been seen; would not the conceit of one so cruel coming to act his mind on a person, make the thoughts of such a death more terrible when there is

therein a Man is no more regarded than a dog, or the vilest creatures.

Ans. 1. But do not many, by reason of wounds, and gangreen'd members in their life, for preserving the body, limb, or member, endure as great pain, and tremble as much at the sight of the Chyrurgeon, when he comes to do his office on them, as a Man doth at the sight of the Executioner to do his: And consider, that all that is commonly done at such a death, causeth less pain to the Party, than what some do suffer by the cutting off one limb, or curing some one wound or disease.

2. Again consider, That the more of torments a man endures in this life, whether at death, or otherwise, the less he is like to suffer after this life, and the more blessing he is likely then to enjoy, if he be a good and worthy man, suffering here as a child of God, and not a Reprobate, Rev. 18. 7. ch. 20. 4, 5, 6.

Obj. But in our present Estate we have Being, Life, Sense, and Reason; and in Death we shall have (at the most) only Being; and is not that very grievous to consider, that we should be reduced to no better Condition than a Piece of Earth, or Stone?

Ans. It is true that the consideration thereof is very grievous in itself; but whilst man hath reason, as well as being, life, and sense let him use it to consider also, that he hath more cause to complain, than for a piece of the earth he now treads on, if it should please God (at first) to create thereof a man like himself, and shortly reduce it to its former state; for thus it is now with mankind in general.

Obj 8. It is confest, that there is a Proverb (from one pleasure a thousand dolours) but it seems to be not better than a flourish of learned men, to colour over a bad matter: For altho' the miseries of man in this life are many, yet if the benefits therein did not surmount those miseries, it is likely that men would not so much desire to continue therein, as now they do; and therefore who would not fear Death?

Ans. 1. Suppose it be granted, that the Proverb is but a Flourish, and that the benefits of this life surmount the miseries thereof; yet no man is able to say, how long a person in order

order to be happy, should live here to enjoy these Benefits : But God he knows, and he hath appointed for Men once to dye ; therefore rest satisfied in his Wisdom, for disposing of thy Time for Death, concluding that the same shall be in its due season.

2. Again consider, That it is God's Prerogative over all his Creatures, to dispose of them how and when he will.

3. Moreover, God hath already set the bounds of thy Life, beyond which thou canst not pass ; wherefore patiently commit thyself to him in well-doing, and quietly satisfy thyself with his Pleasure, making of necessity a Virtue ; for it is in vain for a Man to strive against the Stream, by tormenting himself with that which he cannot avoid ; yet this doth not hinder that all Men may (ye ought to) use what lawful means God gives them opportunity of, for saving their Lives.

Obj. 9. Well, tho' it be granted, that these Answers which have been urged, have (most, if not all of 'em) common Reason and Experience on their side ; yet there remains further Ground to fear Death, as well from what the holy Scripture, as Nature or Custom do evidence, and that in part is this, viz. Death is reckoned the King of Terrors, as in Job 18. 14. compared with Heb. 2. 15.

Ans. Death is indeed granted to be the King of Terrors, but that is in regard of a certain Sting that is in it ; if that Sting be taken away, Death will not be so terrible as before, yea, it will be rather Gain than Loss to dye ; if that Sting reach not the Party dying.

Obj. 10. I confess, there may seem to be some Comfort in that Answer, if one knew how to escape that Sting ; but that is a thing so difficult, that I greatly fear Death. If I were sufficiently provided in that case, I should have Comfort.

Ans. It is true, that the difficulty lyes even there, where it is expressly ; but tho' it be so difficult, yea, impossible with Man, yet it is not so difficult with God, he hath sufficiently provided for Man in this cause ; for he that is King of Kings hath subdued that King of Terrors, and done what is needful for Man concerning the same ; for which purpose see these Scriptures, viz. 1 Cor. 15. 55, 56, 57. John 3. 14, 15. and

17. and part of Rom. 18. from v. 3. to 12. and forward to the end of the Chapter.

Obj. 11. I grant it appears plain enough, that there is thro' J-^hs Christ, Victory wrought over that Enemy mentioned, and answerably the Sting is taken away that I feared, I say, taken away for some, but it seems not for all, because it is said, the *Sting of Death is Sin* so that where Sin is, there the Sting is also; and I know myself a Sinner, therefore in danger of that Sting.

Ans^r. Indeed, if thou knowest thyself a Sinner, and grievest not for it, but art therewith content, neither repenting of, nor reforming from it, I cannot say the *Sting of Death* is taken away for thee; but if thou dost truly repent of thy Sin, and endeavour with heart to forsake sin, the *Sting of death* is taken away for thee; for the scripture tells us Christ died for sinners, that is to say, humble penitent sinners, not for disobedient ones; a notable Example whereof was manifested, when the Saviour of the World himself was held up, viz. in that of the two thieves, the one railed on Christ, and was reprov'd, the other humbled himself, he also prayed, and received the Answer of Salvation.

Obj 12. Indeed that Example (methinks) doth tend to prove what you say; but in so considerable a Case as this, a Man would desire more than one Witness.

Ans^r. Therefore take more, viz. Prov. 8. 13. 1/4. 1. from ver. 16. to v. 19. Mat. 9. 12, 13. Rom. 5. 8, 1. Tim. 4. 15, 16.

Some further Grounds, whereon a poor Sinner may expect Mercy through the Merits of Jesus Christ.

1. **T**Hrough a Sense of Sin, so to look on the Lord Christ, as those who were stung with Scorpions in the Wilderness, did on the brazen Serpent.

2. Next followeth humbling of the Soul, the Effects of which is to be seen in these Scriptures, John 22. 29. Psal. 10. 17. Isa. 55. 15. James 4. 6.

Which Humiliation begets a Sel-examination; by which knowing the holy Rule of Life, and comparing a man's

forward man's life to that rule, trying how this case is, he is thereby ready to say, in respect of his misery, as the Apostle doth, *Rom. 7. 9, 10. Sees himself a dead Man in the Sense of the Law.* They that works in him a holy sorrow, and that a repentance never to be repented of, viz. Repentance to Salvation, *2 Cor. 7. 10, 11.*

It brings him to see not only that he is a condemned or guilty person, but that he is irrecoverably lost, must needs perish, without some person, as Mediator, or Redeemer, do undertake for his ransom, or hath undertaken it; for that God is infinitely just, and he must have his justice satisfied; and all that the poor Soul can do, is but to amend his life for the future, walking more comfortable to the righteous law of God than heretofore. But, alas! that is no more than what they ought to be for the time to come; it will not satisfy divine Justice for the Transgression already done against the Law of God, any more than a Man's paying another, an ensuing week, month, or year, for all he is engag'd for, within that space of time, doth satisfy or clear the debt which became due in time before that week. Neither (indeed) can a Man of himself, satisfy for what he shall owe to it, in the remaining part of his life. Now, this consideration works the soul into a melting frame, brings him on his knees to say as the poor *Publican*, *Lord have mercy upon me a Sinner.* And as the *Prodigal* humbled, and sees all his rambling shifts in vain for yielding him that solid Comfort his Soul thirsteth after; therefore resolves to go home to his Father; and although he may look upon him as enraged against him, (for which his Soul knew there was a just Cause) yet he goes humbling himself to his Father, saying, *Father, I have sinned, &c. and am no more worthy to be called thy Son.* Now observe the Success; *When he was yet a great ways off, his Father saw him, and had compassion, and fell on his Neck, and kissed him;* and farther entertain'd him, not as a Servant, but as he humbly besought, (*for the humble shall be exalted*) but a Son, and joyced in him, *Luke 15.*

The *Assyrians* also well knew what good this humble

application was like to effect in an *Israelitish King*, (*2 Kings* 20. 31, 32) and if mercy may be expected from one of those Kings, then much more may it be from the supream, the King of those Kings, the Almighty, who hath promised large Grace to humble Souls.

So *Esther* (at the advice of *Mordecai*) *ch.* 4. 5. made good Proof of this humble way of addressing for mercy, in a Case otherwise desperate, the Success whereof was that royal Scepter held forth, with Grace to grant even beyond the Petition, tho' she knew not, when she went about it, but that she should perish; yet wisely perceiving that she must perish, if she had not so applied, she proceeded.

Thus it was with the *Lepers*, *2 Kings*, 7. 4. If they went into the City, they should suffer Famine; if they staid where they were, they must die; they therefore wou'd venture for relief among their Enemies, being sure they could not be worse than they were, they could but die one way or another. So when the Soul is thus brought to see its Misery, and humbles itself thoroughly, which is willing to embrace what means soever represent so much as possibility of saving it, then God shews his mercy to refresh it, according to that in *Isa.* 57. 15, 16, &c. To revive the Spirit of the humble, and to revive the Heart of the contrite ones. So *Psa.* 51. 15. *Ezek.* 33. 11. and forward. And Christ comfortably invites such a poor Sinner, that is weary and heavy laden with the Sense of his Sin, he invites him to come and receive rest; and thus the Gospel doth in general give encouragement to humble the penitent Sinners, to expect Salvation from the eternal God, the Sting before spoken of being taken away.

Then being truly humbled under the Sense of that miserable Condition which Sin hath made a Man liable to, and being rightly desirous of Salvation; that which is required of him is, only to believe that the righteous God, who might have made him eternally miserable, hath notwithstanding, through his tender Compassion, (his Mercy being above all his Works) resolved on a Way to satisfy his Justice, by acquitting the Guilty, who

was no way able to pay a sufficient Ransom for his own Redemption, therefore provided a Price satisfactory to redeem poor fallen Man from the Curse, concerning which, both the Prophets and Apostles have witnessed, as in *Isaiab*, 53. 55. *Mick* 5. 2. *Hosea* 12. 1. *Psalms* 22. *Acts* 1. 8. and *chap.* 10. 41. and more Scriptures; that Price of Salvation being Jesus Christ, of whom the Angels proclaim, about the Time of his Entrance into the World. *Glory be to God in the highest, on earth, peace, good will towards men*, *Luke* 2. ver. 14. And the Evangelist, *John chap* 3. v. 16. declares positively, That God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have life eternal.

This is the Term of Salvation, viz. Believing in his Son to be that Gift and Ransom which the Gospel generally holds forth to those who would know what they should do to be saved. Withal, there must be an obedient Conversation, and that universally to all God's Commandments, answerable to a poor Soul's Ability, so long as Life may last.

F I N I S.



